

PEARLS OF GREAT PRICE.

2
PEARLS OF GREAT PRICE.

OR,

MAXIMS, REFLECTIONS,

CHARACTERS AND THOUGHTS,

ON

Miscellaneous Subjects.

"The soul requires not, like an earthen vessel, to be
stopper'd up; cemented food and aliment only, will inflame
it with a desire of knowledge and an ardent love of
truth."—PLUTARCH.

SELECTED FROM THE WORKS OF
THE REV. JEREMY COLLIER, M. A.

BY

THE EDITOR OF "MR. WILLIAM JONES'S DISCOURSES,"
"ANNALES OF THE FINE ARTS," &c. &c.

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PREFACE.

THE following aphorisms, maxims, thoughts, characters and sayings, were originally selected and arranged for the benefit and incitement of a school-boy, the Editor's only son, whose hands were too young, and judgment too immature, to perform such a task himself.

The volumes whence the following methodical condensation of their spirit and essence was drawn, contained too many profound disquisitions, and too many elaborately wrought arguments to be sufficiently attractive for a youth of his age and lively disposition; they were therefore divested of their integuments, and the kernel only offered to him. They were presented to his studies in a pleasing form, as a bitter pill is sometimes disguised by honey to restore the physical

appetite, in order that his mind might be prepared to relish such wholesome food, "drawn from the pure well of English undefiled:" and that, when such a purity of taste was established, he might arise and eat, and gather more such fruit, from the same luxurious orchard for himself.

The selections were not merely marked by the Editor and copied by the servile hand of a scribe; but were chosen, transcribed and arranged, *con amore*, as the Italians say, by himself, as an act of pleasing duty. In its progress he has used, in some instances, an editor's licence, and in others, has condensed a whole page into a few lines. The youth in question transcribed them fairly for his own use, and they have lain by, till in looking over some papers the Editor found his own transcript, and in perusing them was so much pleased with the selection, that he has ventured to offer them to the public.

The few extracts from the ancient writers, are marked with the authors' names, but the greater

portion are transcribed from the writings of an almost forgotten author, and are left unmarked.

These are from the nervous pen of JEREMY COLLIET, a writer who is too often considered as a sour, malignant, lean-minded Puritan, who signalized himself only by his attacks upon the stage; whilst, on the contrary, he was a cheerful, lively man of wit, of principle, and of courage; who compelled Dryden to apologise for his unseemly levity, and to plead guilty¹ to the charges of obscenity, of profaneness, and of immorality; who vanquished the knightly Vanbrugh, and who conquered the fashionable Congreve at their own weapons.

He was, moreover, a powerful writer, a vigorous, profound and original thinker; a man versed in the knowledge of human nature, which he delighted to view on the sunny side; a philosopher, who, like Epicurus, held pleasure² to be made for

¹ Dryden's preface to his *Fables*.

² Johnson's *Life of Congreve*.

³ See the article "PLEASURE" in the following pages.

man, and a politician friendly, even to devotion, to the cause of liberty.¹

The portions furnished by this neglected writer, whose name, the Editor fondly hopes, he has pointed out to many to whom he was before unknown, will, he thinks, prove the truth of these assertions, and place the name of Jeremy Collier, as the learned father Courbeville² says³ it ought to be, on a level with Montaigne, St. Evremond, and La Bruyere.

J. E.

¹ See the articles "LIBERTY," "NATION," "NATIONAL INJUSTICE."

² In the preface to his translation of "THE HERO," by Don Balthazar Gratian.

SOME ACCOUNT
OF THE
REVEREND JEREMY COLLIER, M. A.

JEREMY COLLIER was born at Stow Qui, in the county of Cambridge, on the 23rd September, 1650. His father, Jeremy Collier, was a clergyman of the Church of England, and celebrated as a learned divine and as an able linguist. He was for some time master of the grammar-school at Ipswich in Suffolk, wherein he educated his son, and sent him to Cambridge, where he was admitted as a sizer of Caius College in April, 1669, under the tuition of John Ellys. In 1673 he took his degree of B.A. and in 1676 that of M.A. the highest he ever obtained. He was ordained in deacon's orders in 1677, by Gunning, Bishop of Ely, and in priest's orders the following year, by Compton, Bishop of London.

Collier officiated for some time at the Countess-

dowager of Dorset's seat, Knowle Park, in Kent, as domestic chaplain, the duties and honours of which sacred office he freely discusses in one of his miscellaneous essays. From this situation he removed, in 1679, to a small rectory at Amp-ton, near Bury St. Edmund's, in Suffolk, on the presentation of James Calthorpe, Esq.

After holding this benefice six years, he resigned it, came to London, 1685, and was shortly after appointed to the lectureship of Gray's Inn; but, as at the Revolution of 1688 he declined taking the oaths of allegiance and supremacy to William, after having sworn them to James, (from the obligations of which he conscientiously believed none but that king himself could absolve him,) the public exercise of his sacred function became impracticable. He was, however, of too active a spirit to remain idle, and therefore commenced an attack upon the principles of transferred allegiance, in reply to Burnett's "Enquiry into the present State of Affairs, &c." wherein king James is treated as a deserter from his crown. Collier's reply is entitled "The Desertion discussed, in a Letter to a Country Gentleman," 1688. 4to. This discussion gave such offence at court, that he was sent to Newgate, where he continued to

be a close prisoner for some months, waiting the event with philosophical patience, till he was discharged without a trial.

He continued vindicating his principles, by various publications, till 1692, opposing, by all the means in his power, and with his energetic pen, the Revolution and all its abettors. He thus became distasteful to the men in power, who only waited a fitting occasion for seizing him. This soon happened, by information being given to the Earl of Nottingham, the secretary of state, that, towards the latter end of that year, Collier, and another nonjuring clergyman of the name of Newton, were gone to Romney-marsh, with a view to transmit or receive intelligence from the other side of the water. Messengers were therefore sent to apprehend them, and they were brought to London; when, after a short examination by the earl, they were committed prisoners to the Gatehouse; but as no evidence was produced of their being concerned in any such design, they were ordered to be discharged on bail.

Newton, it appears, availing himself of this opportunity of obtaining his liberty, gave the required security; but Collier, steady to his princi-

ples, refused to give bail, because he conceived that such an act would be a virtual acknowledgment of the jurisdiction of the court in which the bail would be accepted, and consequently of the power from which the authority of such court was derived. He therefore surrendered himself before Chief Justice Holt, and was committed to the King's Bench Prison; from which he was released in the course of a few days, through the intercession of his friends, but without any compromise of his principles. On his release from prison he vindicated both his conduct and his principles by new and equally offensive publications.

He then lived in retirement, thinking voluntary mortification better than enforced penance, till the year 1696, when he was called upon, together with two other clergymen of similar principles, named Cook and Seratt, to attend the last moments of Sir John Friend and Sir William Perkins, who were condemned to death for their participation in the assassination plot. On the 3rd of April, in that year, they attended these unhappy persons to the place of execution, and assisted in their spiritual labours with zeal and assiduity; so much so, indeed, as to give great

offence to the reigning powers, although Juxon was never molested by the English republicans, for his loyalty and similar conduct :—unfortunate Charles I.; and even the infuriated mob of republican France permitted Edgeworth although religion was declared a farce, and was banished the nation, to bid his equally unfortunate sovereign, as a son of St. Louis, to ascend to heaven.

Then offences were, that Collier solemnly absolved Sir William Perkins, as a penitent, according to the formularies of the Church of England, and according to the powers vested in him as a priest of that church, by its public ordinance, and that Cook performed the same office for Sir John Friend; and that all three of them afterwards joined in the imposition of hands upon the unfortunate sufferers. This conduct was supposed, by the friends of the new government, to give the sufferers more the character of martyrs than of malefactors, and was resented as a damaging insult to both the civil and the ecclesiastical governments. It led to a public declaration from the Archbishops of Canterbury and York, the Bishops of London, Durham, Winchester, Leitchfield and Coventry, Rochester, He-

reford, Norwich, Peterborough, Gloucester, Chester and St. Asaph, in which they testified their utter abhorrence of this scandalous, irregular, and seditious proceeding.

This declaration, which is preserved in the appendix to the third volume of "State Tracts in the time of King William," brought upon the three clerical offenders ecclesiastical censure, and a prosecution in the secular courts, as enemies to the government. Cook and Seratt were committed to Newgate, and afterwards released without a trial; but Collier, to avoid giving bail, and thereby acknowledging the authority of the government, kept himself out of the way, for which he was outlawed, and continued so to the day of his death. He defended himself, as usual, with his pen; and published, various periods of the year 1696, several pamphlets in justification of his conduct.

In 1697 he published the first volume of that series of miscellaneous pieces, from which the present compilation is principally selected, under the title of "Essays upon several Subjects, by Jeremy Collier, M.A." In 1705 he published the second volume of the same series; and in 1709, the third volume, all of which bear indis-

putable marks of deep thinking, sound reasoning, and careful finishing. They were written with such a mixture of learning and wit, and in a style at once so easy and flowing, that, notwithstanding party prejudices, which are strongly against him, they were in general well received in his own day, and have gone through several editions since.

In 1698 he began his well-known attempt to reform the English stage, by publishing his "Short View of the Immorality of the English Stage, together with the Sense of Antiquity upon this argument," in octavo. This work speedily engaged him in a controversy with the wits and dramatists of the day. Congreve and Vanbrugh, "who often wanted grace, but never wit," with many others, whom he had severely tasked, appeared openly against him; to all of whom he replied with successful severity and with caustic wit. In this controversy Collier exerted himself to the utmost advantage, and showed that a divine may have wit as well as learning and reason on his side. His labours in the cause of decorum were eminently successful; they produced repentance and amendment in his adversaries, and paved the way for the subsequent reformation of

that stage where Garrick, Siddons, and Kemble triumphed.

Dryden, with much candour and good sense, admitted, in the preface to his Fables, the justice of Collier's charge against him. "I shall say the less," he says "of Mr. Collier, because in many things he has taxed me justly; and I have pleaded guilty to all thoughts and expressions of mine, which can be truly arraigned of obscenity, profaneness, or immorality, and *retract* them. If he be my enemy, let him triumph; if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in the defence of a bad cause, when I have so often drawn it in a good one." If Congreve and Vanbrugh had taken the same course as Dryden, by making an ingenuous confession of their faults, they would have retired from the contest with a better grace than they did; for, with all the wit which they have displayed in their respective vindications, they make but an indifferent figure, in comparison with their well-armed and powerful antagonist.

"Congreve and Vanbrugh," says Dr. Johnson, "attempted answers. Congreve, a very

young man, elated with success and impatient of censure, assumed an air of confidence and security. His chief artifice of controversy is to retort upon his adversary his own words. He is very angry, and hoping to conquer Collier with his own weapons, allows himself the use of every term of contumely and contempt; but he has the sword without the arm of Scandenberg; he has his antagonist's coarseness, but not his strength. Collier replied; for contest was his delight: he was not to be frightened from his purpose or his prey. The cause of Congreve was not tenable; whatever glosses he might use for the defence or palliation of certain passages, the general tenor and tendency of his plays must always be condemned. It is acknowledged, with universal conviction, that the perusal of his works will make no man better; and that their ultimate effect is to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated. The stage found other advocates, and the dispute was protracted through ten years; but at last comedy grew more modest, and Collier lived to see the reward of his labours in the reformation of the stage."

Collier's next undertaking was the translation of Moreri's great Historical, Geographical, Genealogical, and Poetical Dictionary. The first two volumes were printed in 1701; the third, under the title of a Supplement, in 1705; and the fourth, which is called an Appendix, in 1721. About the year 1701 he published an English translation of the Meditations of the Emperor Marcus Antoninus, to which he added the Mythological picture of Cebes.

In the reign of Anne overtures were made to Collier to engage him on the side of government, and he was promised church-preferment as a reward; but being a non-juror from principles of conscience, he could not be prevailed to listen to any terms.

In 1708 he published the first volume of his Ecclesiastical History of Great Britain, chiefly of England, from the first establishment of Christianity to the end of the reign of Charles II., with a brief account of the affairs of religion in Ireland, collected from the best ancient historians, councils, and records. The first volume comes down to the reign of Henry VIII.; and the second, which concludes the work, was published in 1714. This history was censured by Bishops Burnett and

Nicholson, and by Dr. Kennett, afterwards Bishop of Peterborough, and was defended by Collier in two separate answers.

It is asserted confidently, that he was consecrated a bishop in 1713, by Dr. George Hickes, who had been consecrated suffragan of Thetford by the deprived Bishops of Norwich, Ely, and Peterborough, on the 23d of February, 1694.

As Collier advanced in years his health became impaired by frequent attacks of the stone, to which his sedentary life probably contributed; so that he published nothing more than a volume of practical discourses, in 1725, and an additional sermon, upon "God not the Origin of Evil," in 1726. He died of the above complaint, on the 26th of April, 1726, aged seventy-six, and was interred three days afterwards, in the churchyard of St. Pancras, near London.

Jeremy Collier was a man of strict principles, and of great sincerity, ingenuous, learned, moral, and pious. He sacrificed all the flattering prospects of worldly success that were offered him, to a sincere attachment to his conscientious principles; and died at an advanced age, in the belief and profession in which he lived. He will long be remembered as the reformer of the British.

stage, and for his successful defence of his assertions of its vice and immorality, single-handed, against a confederated host of dramatic talent, the most witty and brilliant that, perhaps, ever appeared at one time in England.

His principal works are—

1. *The Desertion Discussed, in a Letter to a Country Gentleman.* The before-mentioned reply to Dr. Gilbert Burnett. 4to. 1688.

3. *A Translation of the Ninth, Tenth, Eleventh, and Twelfth Books of Sleidan's Commentaries.* 4to. 1689

3. *Vindiciæ Juris Regni; or, Remarks upon a Paper, titled "An Enquiry into the Measures of Submission to the Supreme Authority."* 4to. 1689.

The author of this Enquiry was also Gilbert Burnett.

4. *Animadversions upon the Modern Explanation of the Second Henry VII. Chap. 1. or a King de facto.* 4to. 1689.

5. *A Caution against Inconsistency, or the connexion between Praying and Swearing, in relation to the Civil Powers.* 4to. 1690.

This is a dissuasive from joining in public assemblies.

6. *A Dialogue between Philo-Belgus and Sempronius.* 4to. 1690.

7. *To the Right Honourable the Lords, and to the Gentlemen convened at Westminster, Oct. 1690.* Folio.

This is a petition for an enquiry into the birth of the Prince of Wales, printed upon a half-sheet.

8. *Dr. Sherlock's Case of Allegiance considered, with some Remarks upon his Vindication.* 4to. 1691.

9. *A Brief Essay concerning the Independency of Church Power.* 4to. 1692.

This essay attempts to prove that the public assemblies of the kingdom were guilty of schism, on account of being held under such bishops as had assumed, or owned such as had assumed the seats of those who had been deprived for not taking the oaths to the new government.

10. The case of giving Bail to a pretended Authority examined. 4to. 1692.

This pamphlet is dated from the King's Bench, Nov. 23, 1692, with a Preface dated Dec. 1692.

11. A Letter to Sir John Holt, dated Nov. 30, 1692.

12. A Reply to some Remarks upon the Case of giving Bail, &c. dated April, 1693.

13. A Persuasive to Consideration tendered to the Royal-ty, particularly to those of the Church of England. 4to. 1693.

14. The same reprinted in 8vo. with a Vindication of its Principles, against a piece entitled "The Layman's Apology." 8vo. 1693.

15. Remarks upon the London Gazette, relating to the Straits Fleet, and the Battle of Landen, in Flanders. 4to. 1693.

16. A Defence of the Absolution given to Sir William Perkins at the place of Execution, dated April 9, 1696. 4to.

17. A further Vindication of the Absolution given to Sir William Perkins, occasioned by a Paper entitled, "A declaration of the Sense of the Archbishops and Bishops," &c. dated April 21, 1696. 4to.

18. A Postscript in relation to a paper, called, an Answer to his Defence, dated April 25, 1696. 4to.

19. A Reply to the Absolution of a Penitent, according to the directions of the Church of England, dated May 20, 1696. 4to.

20. An Answer to the "Animadversions on two pamphlets lately published by Mr. Collier," dated July 1, 1696. 4to.

21. Essays upon several Moral Subjects. 3 vol. 8vo. 1697.

22. A Short View of the Immorality and Profaneness of the English Stage, together with the Sense of Antiquity upon this Argument. 8vo. 1698.

23. A Defence of the Short View, being a Reply to Mr. Congreve's Amendments, &c. and to the Vindication of the author of the Relapse, (Sir John Vanbrugh.) 8vo 1699.

24. A Second Defence of the Short View, being a Reply to a book entitled "The Ancient and Modern Stages surveyed." 8vo. 1700.

The book here replied to was written by Dr. James Drake, a violent political writer of that day, and the author of a dramatic piece called "the Sham Lawyer."

25. A Translation of Moreri's Historical, Geographical, Genealogical, and Political Dictionary. 2 vols folio. 1701.

26. A Translation of Antoninus's Meditations. 8vo. 1701.

27. Mr. Collier's Dissuasive from the Play-house, in a Letter to a Person of Quality, occasioned by the late calamity of the tempest. 8vo. 1703.

28. A Supplement to Moreri's Dictionary. Folio. 1705.

29. A further Vindication of the Short View, &c. in which the objections of a late book, entitled "A Defence of Plays," are considered. 8vo. 1708.

This Defence of Plays was written by Dr. Edward Filmer, author of a tragedy called "the Unnatural Brother"

30. An Ecclesiastical History of Great Britain, chiefly of England, from the first planting of Christianity to the end of Charles II. with a Brief Account of the Affairs of Reli-

gion in Ireland, collected from the best Ancient Historians, Councils and Records. Vol. 1. 1708.

31 Continuation of the above. Vol. 2. 1714.

32. An Answer to some Exceptions in Bishop Burnett's Third Part of the History of the Reformation, &c. against Mr. Collier's Ecclesiastical History; together with a Reply to some Remarks in Bishop Nicholson's English Historical Library, &c. upon the same subject. 1715.

33 Some Remarks on Dr. Kennett's second and third Letters, wherein his misrepresentations of Mr. Collier's Ecclesiastical History are laid open, and his calumnies disproved. 1717.

34 An Appendix to Moren's Dictionary. 1721.

35 Practical Discourses. 1725.

36 A Sermon upon "God not the Origin of Evil."



PEARLS OF GREAT

ADVANTAGES OF MODERN TIMES.

Those who come last, seem to enter with advantage. They are born to the wealth of antiquity. The materials for judging are prepared, and the foundations of knowledge are laid to their hands. Besides, if the point was tried by antiquity, antiquity would lose it; for the present age is really the oldest, and has the largest experience to plead.

ANCIENT AND MODERN MUSIC.

That the music of the ancients could command further than the modern, is past dispute. Whether they were masters of a greater compass of notes, or knew the secret of varying them, more artificially; whether they adjusted the interval of silence more exactly, had their hands or their

voices further improved, or their instruments better contrived; whether they had a deeper insight into the philosophy of nature, and understood the laws of the union of the soul and body more thoroughly; and from thence were enabled to touch the passions, strengthen the sense, or prepare the medium with greater advantage; whether they excelled us in all, or in how many of these ways is not clear. However, this is certain, that our improvements of this kind are little better than alehouse crowds with respect to theirs.

ANCIENT AND MODERN TITLES COMPARED.

To suppose an ancient title, though lesser in degree, is preferable to a greater of later creation, is as if one should affirm that an old shilling is better than a new half-crown, though the alloy and impression should be the same in both.

ANCIENTS AND MODERNS.

Not that the moderns are born with more wit than their predecessors; but finding the world better furnished at their coming into it, they have

more leisure for new thoughts, more light to direct them, and more hints to work upon.

ANIMAL INSTINCT.

Some animals subsist upon strength, some upon swiftness, and some upon cunning and precaution. Some are preserved by courage, and some by fear. For instance, if lions and tigers were timorous, and built as heavy as a cow, they would quickly be starved. If a hare would turn and stand at bay, if she had fire and resistance in her blood, there would soon be an end of that species. If a bird had not wings in addition to her feet, to help her to forage, and to carry her out of danger, she would be made to little purpose.

APPETITE.

I. What a long course of submission and attendance must a man run through when his appetite prescribes for him? Resolving to purchase at any rate, is in effect to send a blank to the seller. It encourages him to draw up the conditions

at pleasure, and to rise upon us at the discretion of avarice or ill nature.

II. When virtue is sacrificed to appetite, repentance must follow, and that is an uneasy passion.

APPLAUSE.

To creep after applause is a servile and precarious satisfaction.

ARTIFICE OF FACTION.

To tell the people they are free, is the common artifice of the factious and seditious. These state-gipsies pick the pockets of the ignorant with this species of cant, and with informing them what mighty fortunes they are all born to.

ASSUMPTION.

A man that loves to be peevish and paramount, and to play the sovereign at every turn, does but boast the blessings of life, and swagger away his own enjoyments; and not to enlarge

upon the folly, not to mention the injustice of such a behaviour, it is always a sign of a little unbenevolent temper. It is disease and discredit all over; and there is no more *greatness* in it than in the swelling of a dropsy.

ATHEISM.

Atheism is the result of ignorance and pride, of strong senses and feeble reasons; of good eating and ill living. It is the plague of society, the corrupter of manners, and the underminer of property.

AN ATHEIST.

I. An atheist, if you will take his word for it, is a very despicable mortal. Let us describe him by his tenets, and copy him a little from his own original. He is then no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound by the laws of motion, his actions are all prescribed. He has no more liberty than the current of a stream, or the blast of a tempest; and where there is no choice there can be no merit.

II. The creed of an atheist is a degrading system, a most mortifying persuasion. No advantage can make him shine: he strikes himself out of all claim to regard, and has no alliance to any honourable distinction. He is the offspring of chance, the slave of necessity, danced by foreign impulse no less than a puppet, ignoble in his descent, *little* in life, and *nothing* at the end of it.

AVARICE.

I. Avarice keeps a man always in the wheel, and makes him a slave for his life time: his head or his hands are perpetually employed. When one project is finished his inclinations roll to another, so that his rest is only variety of labour. This evil spirit throws him into the fire, and into the water, and all sorts of hazards and hardships; and when he has reached the tombs, he sits naked and out of his right mind.

II. Where avarice rules and rages there is nothing of humanity remaining.

AUTHORITIES.

We ought not to be too implicit or resigning to

authorities, but should examine before we assent, and preserve our reason in its just liberties. To walk always upon crutches is the way to lose the use of our limbs. Such an absolute submission keeps us in a perpetual minority, breaks the spirits of the understanding, and lays us open to imposture.

AUTHORS.

Authors, like women, commonly dress when they make a visit. Respect to themselves makes them polish their thoughts and exert the force of their understanding, more than they would or can do in ordinary conversation: so that the reader has, as it were, the spirit and essence in a narrow compass, which was drawn off from a much larger proportion of time, labour and expense. Like an heir, he is born rather than made rich, and comes into a stock of sense with little or no trouble of his own. It is true, a fortune in knowledge, which descends in this manner, as well as an inherited estate, is too often neglected and squandered away, because we do not consider the difficulty in raising it.

BAD COMPANY.

Bad company is like a nail driven into a post with a hammer, which after the first and second stroke may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by destruction of the wood.—*ST. AUSTIN.*

BEAUTY.

Beauty, though it is a pretty varnish, yet is of a frail constitution, liable to abundance of accidents, and is but a short-lived blessing at the best.

BODILY NECESSITIES.

If one had nothing but a soul to keep, he need not go to service to maintain it; but a *body* at present is a very indigent sort of a thing, it cannot subsist upon its own growth, but stands in want of continual supplies. This circumstance of eating and drinking, is a cruel check upon many a man's dignities, and makes him hold his life by a very servile tenure.

BODY AND MIND.

A thought strongly encouraged by justice and duty, well warmed with shame and honour, with rage and revenge, sets the blood on fire, and makes the spirits rush into the nerves with unusual vigour. This sudden effort of the mind raises the whole *posse* of nature, strains the muscles, and makes every atom, as it were, sally out with it. This I take it is an evidence that the mind has a great command over the body, and can rouse or lay it asleep at pleasure; and is a good argument to prove the independent liberty of the will and the distinction between matter and spirit.

 BOOKS.

I. In conversing with books we may choose our company, and disengage without ceremony or exception. Here we are free from the formalities of custom and respect. We need not undergo the penance of a dull story from a fop of figure, but may shake off the haughty, the impertinent and the vain, at pleasure.

II. Books, well managed, afford direction and discovery: they strengthen the organ, enlarge the

prospect, and give a more universal insight into things than can be learned from unlettered observation.

III. When the book is once out, the rubicon is passed, the die is thrown, and the chance must be ventured.

IV. Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation.

THE BRAIN.

In my opinion the brain has a very unpromising aspect for such a business, (thinking.) It looks like an old sort of bog for fancy to paddle in. When I see people tread sense out of mud, as they do eels, then I may be inclined to believe that brains and reasoning are of a kin. In the mean time I desire to be excused.

CHOICE OF BUSINESS FOR CHILDREN.

Children should not be predetermined to business at a peradventure. To doom them to a profession in the cradle, before their capacities are inspected, is but moving in the dark. Thus they are often planted in a wrong soil, their fancy is mismatched, and their talent disappointed. Before so weighty a disposal, the genius should be nicely examined; for to cross upon nature, and to strive against the stream, is always to little purpose.

BRAVERY.

A brave man is clear in his discourse and keeps close to truth.—ARISTOTLE.

CALUMNY.

He that lends an easy and credulous ear to calumny, is either a man of very ill morals, or has no more sense and understanding than a child.—MENANDER.

CHILDHOOD.

Childhood is the best time for improvement. When the memory is strong, and the body capable of application, there is no need of long intervals for refreshment, of putting into port to careen, or of waiting the leisure of a weather-beaten constitution.* As yet, the mind is not overcharged with *cares*, the power of *interest* is not grown up, and the baits of *pleasure* hang somewhat out of sight. Now, if ever, the *paper* is blank, the *scales* even, and the affections most indifferent: they are unseized by the prevalence of habit, and the infection of the company.

CHILDREN.

Nature usually makes a very obliging discovery of herself in children. They throw themselves with entire confidence upon conversation, they act without artifice or disguise, and believe others to be as kind and as undesigning as themselves.

CHOICE OF FRIENDS.

It has been a pretty difficult question, whether

new friends are ever to be preferred to old ones; as it is usual to esteem young horses above those worn with years and service. A doubt unworthy of a man, for we ought not to be satiated with friendship, as with other things.—CICERO.

CHURCH-MUSIC.

The end of church-music is to relieve the weariness of a long attention, to make the mind more cheerful and composed, and to endear the offices of religion. It should therefore imitate the perfume of the Jewish tabernacle, and have as little of the composition of common use as is possible. There must be no voluntary maggots, no military tattoos, no light and galliardizing notes; nothing that may make the fancy trifling, or raise an improper thought; which would be to profane the service, and to bring the play-house into the church. Religious harmony must be moving, but noble withal—grave, solemn, and seraphic; fit for a martyr to play and an angel to hear. It should be contrived so as to warm the best blood within us, and to take hold of the finest part of the affections; to transport us with *the beauty of holiness*, to raise us above the satisfactions of,

life, and make us ambitious of the glories of heaven. And without doubt, if the *morals* of the choir were suitable to the design of the music, it were no more than requisite. To come reeling from a tavern, or a worse place, into a church, is a monstrous incongruity. Such irregular people are much fitter for the exercises of penance than exultation. The use of them dissevers the interest of religion ; and in effect is little better than saying the praises of God, through the organ of the devil.

CLEANLINESS.

We must have a regard to cleanliness, which we are not to run into too exquisite and offensive nicety ; but only so far as to avoid rusticity, and a negligence below the dignity of our nature. We are to take the same measures as to our apparel, in which, as in most other things, a due mean is commendable.—CICERO.

CLERICAL FLATTERY.

Of all sorts of flattery, that which comes from a solemn character, and stands before a sermon

is the worst complexioned. Such commendation is a satire upon the author, makes the text look mercenary, and disables the discourse from doing service.

COMFORTS OF OLD AGE.

Health, vigour and sense, sometimes hold out to the length of a long journey. Plato enjoyed them all at eighty; and so, if you will take his word for it, did Cato Major, who reckons you up a great many more. Tully was more than sixty when he wrote his famous Philippics, in which his rhetoric is not only more correct, but more moving and tempestuous than in his younger orations. The poetic fire which is soonest extinct, sometimes rages beyond that period. Now those that can entertain others are never ill entertained themselves.

COMPANY.

Company gives business and diversion, draws the mind abroad, and keeps people's thoughts from preying upon themselves.

COMPASSION.

Compassion is so very common, and so much expected, that those who are unconcerned at the troubles of another, are called inhuman; that is, they are degenerated from their kind, and do not deserve the name of men.

COMPETITORS.

When two persons start in the world together, he that is thrown behind, unless his mind proves generous, will be displeased with the other. The competition of interest between persons of the same trade, will occasion the malevolence of envy; they glean up custom from their neighbours, and what one gains the other loses.

CONCEIT.

Conceit and learning agree very ill together. For a man of letters may have a clear notion of the stupidity and deformity of this vice; and being better acquainted with the frame and passions of human nature, he cannot choose but dis-

cover how unacceptable it must make him to all mankind.

CONFIDENCE.

Confidence, as opposed to modesty, and distinguished from decent assurance, proceeds from self-opinion, occasioned by ignorance or flattery. It makes a man over-forward in business, assuming in conversation, sudden and peremptory in his answers, and afraid of nothing so much as to seem within the possibility of a mistake.

CONTEMPT OF PAIN.

To be proof against pain is the clearest mark of greatness, and sets a man above the dread of accidents. It is a state of liberty and credit; and he that is thus fenced need not fear nor flatter any thing. He that distinguishes himself upon such occasions, and keeps up the superiority of his mind, is a conqueror, though he dies for it, and rides in triumph into the other world.

CONTENT.

1. A wise man should be satisfied with himself, &c.

and live upon the fund of his own sufficiency. . He should keep his inclinations within the compass of his power, and wish himself just what he is. There is freedom, and greatness, and pleasure in such a management as this; "but to overlook the entertainments before him, and to languish for that which lies out of the way, is both sickly and servile.

II. If things are not directly as you would have them, be content that they should be as they are, and you will live easy.—EPICETUS.

CONVERSATION.

I. Conversation is like the discipline of drawing out and mustering: it acquaints a man with his forces, and makes them fitted for service.

II. The advantage of conversation is such, that for want of company a man had better talk to a post, than let his thoughts lie smoking and smothering in his head. .

III. Conversation is oftentimes a mere thief—it steals off a great part of our time, and often stuffs our memory with rubbish.

CORPOREAL PLEASURES.

Corporeal pleasures are comparatively ignoble: they seem founded in want and imperfections—there must be something of uneasiness to introduce them and make them welcome. When the pain of hunger is once over, eating is but a heavy entertainment.

CORPORIETY.

That the full notion of *corporicity* is comprised within the three *dimensions*, is as clear as that two and two make four. To these *dimensions* add what dose of *motion* you please, and then you have raised the whole *posse* of mechanism. And when you have disciplined it in all postures and figures, it will be matter and motion still. For you had better suppose that a mouse may produce an elephant, than that matter and motion should propagate out of their own species. Now these two principles fall vastly short of the notion of *consciousness*, and are no more like *perception* than colours resemble sound.

THE COVETOUS MAN.

The covetous man has a great many tools to work with. If *deceit* makes for his purpose, he will use it to the best of his skill; if *cruelty* will save a penny, he will not stick to slay a poor debtor for the price of his skin. No turn, either in state or religion, can hurt him; he receives any impression, and runs into any mould the times will cast him. He is a *Christian* at Rome, a *heathen* at Japan, and a *Turk* at Constantinople; what you will without, and nothing within.

COVETOUSNESS.

I. Covetousness is a most obliging leveller; it mingles the great and small with wonderful condescensions, and makes lords and valets company for one another. It will solicit in the meanest office, and submit to any infamous disguise. It turns lions into jackalls; engages honour in the most scandalous intrigues, and makes it underpull to cheats and sharpers.

II. He that resolves to thrive, will not be discouraged by a few hard names. His industry is

not to be checked by fancies and common mistakes; he will scarcely believe himself when it makes against him. *Inward reluctance* passes for spleen and vapours; *shame*, for an infirm vanity that hangs too servilely upon foreign opinion; *generosity* is nothing but a ceremonious prodigality, and *pity* a foolish tenderness.

THE COUNTENANCE.

I. What can be more significant than the sudden flushing and confusion of a blush, than the sparklings of rage, and the lightnings of a smile? The soul is, as it were, visible upon these occasions; the passions ebb and flow in the cheeks; and are much better distinguished in their progress than the change of the air in a weather-glass. A face well furnished out by nature, and a little disciplined, has a great deal of rhetoric in it. A graceful presence bespeaks acceptance, gives a force to language, and helps to convince by look and posture.

II. The countenance seems designed not only for ornament but for information. The passions there displayed make way for commerce and com-

munication; and help to let one man into the sentiments and affections of another. Here joy and grief, resolution and fear, modesty and conceit, inclination, indifferency and disgust are made legible. The character is fairest and best marked in children, and those who are unpractised in the little hyprocrisies of conversation; for when nature has learned to put on art and disguise, the forehead is not easily read.

The face being designed to be unclothed, and in view, God has there fixed the seat and visibility of the passions, for the better direction of conversation. The sudden alteration of the countenance is very remarkable. A forcible object will rub out the freshest colour at a stroke, and paint others of a quite different appearance. A vigorous thought, or a surprise of good fortune, dispels the gloom, and brightens the air immediately.

COURAGE.

I. Courage is a sort of armour to the mind, and keeps an unwelcome impression from driving so deep into perception. He that stands bold and strong is not so easily pushed down. However,

when the enemy strikes hard and a man has a great deal to grapple with, something will be felt, in spite of all the bravery imaginable. To bear pain decently is a good sign of inward strength, and a handsome proof of a great mind.

II. Courage, by keeping the senses quiet, and the understanding clear, puts us in a condition to receive true intelligence, to make just computations upon danger, and pronounce rightly upon that, which threatens us.

III. Innocence of life, consciousness of worth, and great expectations are the best foundations of courage. These ingredients make a richer cordial than youth can prepare. They warm the heart at eighty, and seldom fail in operation. *Socrates* was advanced to the common period of life at his trial; but the chillness of his blood did not make him shrink from his notions. He acted up to the height of his philosophy, and drank of his hemlock, without the least concern. *Eleazer* a Jewish scribe, was an older man than he, and yet behaved himself with admirable fortitude under extremity of torture. *St. Ignatius* and *Poly carp* were martyrs after eighty, and as fearless as lions. In military men instances of

this kind are numerous; though I do not think courage so well tried in the field as at the stake; because, in battle, the encouraging music, the examples of resolution, the universal tumult, will scarcely give a man leave or leisure to be a coward. Besides, the hopes of escaping are no ordinary support. Of this we have a famous instance in Mareschal Biron. No person living could be braver in the field than he: and when he was afterwards tried for treason, his spirit seemed rather too big than otherwise; he used the king roughly, and outraged his judges, and appeared fortified at a wonderful rate. But when death came near him, and he saw the blow was not to be avoided, he sank into abjection; and died much to the disadvantage of his character. As to outward appearance, the case of martyrdom is the same with that of the Duke de Biron, and oftentimes much harder. Here is the certainty of death, the terror of the execution, and the ignominy of the punishment; and besides all this, leisure and cool thoughts, to contemplate the melancholy scene. In truth, these are trying circumstances, and make the disparity of the proof very visible.

COURAGE AN EFFORT OF THE WILL.

Most people may have courage if they will but awaken their spirits, and exert themselves. The scandal of misbehaviour, and the danger of a cowardly compliance is sufficient, when well thought on, to fright us into resolution. *Ad duces cogitatio esse metu.*

COURAGE IN OLD AGE.

The Bashaw of Buda, when it was last taken, was upwards of seventy years of age : but this did not hinder him from any military function. Like Etna, he was snow a-top, but all fire within ; for, after a noble defence, he died, fighting upon the beach. The late Prince de Conde, the Duke of Luxemburg and Mareschal Schomberg were old generals. For all that, upon an occasion, they would charge at the head of the army, with all the heat and forwardness of the youngest cavalier. Courage is at no time impracticable ; Providence has dealt more liberally with mankind, than to make any action necessary which is mean.

A COWARD.

A coward generally magnifies a misfortune, paints beyond the life, and draws the object nearer than nature has set it. He is apt to be haunted with panic terror; and trembles at a phantom of his own raising.

I. If you would succeed as a critic, you must deal with an author as you would with an enemy;— fire the beacon, draw down the fosse at the first landing, and charge him while he is staggering upon the beach. To give him time to feel his limbs, and *march*, may be of ill consequence; he may be joined by his friends, and gain upon the country, and then it will be too late to stop his progress.

II. Critics should not lessen the interest, nor strike at the credit of an author, without fair and warrantable motives.

III. Critics should act fairly, and not let fly at random, if it were only for their own sakes. A gun overcharged, is apt to recoil. He that pronounces without thought, and censures without

reason, makes an unlucky discovery of himself, and shows his ignorance and his lean temper at the same time.

CREATION OF THOUGHT.

You may as well expect discourse from a tempest, or a conflagration, as the creation of thinking by motion ! And, as for the fineness of parts, if that signifies any thing, a mite would have more sence than a man. And to carry on the improvement, one would think we might beat spice till it felt the pestle ; and with a good flint and steel, strike consciousness into a tinder-box.

I. A natural death is generally the most violent. An execution does the business more gently than a disease. He that can conquer his imagination may possibly die easier of a faggot than of a fever ; and had better have the fire kindled without than within him.

II. The more we sink into the infirmities of age, the nearer we are to immortal youth. All

people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden; to be decrepit one minute, and all spirit and activity the next, must be an entertaining change. To call this dying is an abuse of language.

DEDICATIONS.

The flattery of dedicatory epistles is often so gross, and the panegyric so much overstrained, the colours are so very glowing, and the pencil so much beyond the life, that were it not for the name upon the picture, nobody could guess for whom it was drawn.

DEPENDENCE.

Dependence goes somewhat against the grain of a generous mind; and it is no wonder that it should do so, considering the unreasonable advantage which is often taken of the inequality of fortune.

DESIRE.

Desire is a conscious emptiness, an unsatisfied

capacity. It implies want in the very notion, and supposes the absence of the thing desired. Was our power equal to our will, desire would be a short-lived passion, and would generally begin and end at a single thought. To desire with eagerness is a beggarly condition. It argues a keen sense of want, and makes the mind run strolling after foreign objects, and grow clamorous and importunate; and he that begs hard, is either very poor or very covetous.

DESPAIR.

I. The trouble of despair always rises in proportion to the evil that is feared. Despair, as it respects the business and events of life, is an uneasy and impolitic passion; it antedates a misfortune, and torments a man before his time; it spreads a gloominess upon the soul, and makes her live in a dungeon beyond the notion of pre-existence. It preys upon the vitals, like Prometheus's vulture, and eats out the heart of all other satisfactions. It cramps the powers of nature, and cuts the sinews of enterprise.

II. Despair makes a despicable figure, and descends from a mean original. It is the off-

spring of fear, of laziness and impatience. It argues a defect of spirits and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so troublesome, that men think nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was past: unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.

DESPONDENCY.

To believe a business impossible is the way to make it so. How many feasible projects have miscarried through despondency, and been strangled in the birth, by a cowardly imagination!

DIMENSIONS OF THOUGHT.

Thoughts and *dimensions* are the most incompatible things in nature. To make the first out of the latter is a harder metamorphosis than any in Ovid. Who ever heard of an ounce of pain, an inch of desire, or an ell of contemplation?



DISAPPOINTMENTS.

To miss that which a man sets his heart upon, puts his fancy into a fever, which drinks up his blood, fires his spirits, and throws him into all the postures of impatience.

Disappointment stupifies the sense, spoils the palate, and makes the remaining satisfaction of life flat and insipid.

DISCIPLINE.

Discipline is as necessary in government as lancing and bleeding in surgery. If the sword of justice was always in the scabbard the world would be strangely out of order; and if a prince should shut up the gaols and take down the gibbets, he would lose the character of a good magistrate. To be good to some people is to punish their misbehaviour, to restrain their liberty, and to tie them up from doing mischief.

DISCRETION.

I. Without discretion people may be overlaid

with unseasonable affection, and choked with too much nourishment.

II. To arrest an importunate appetite, to silence the clamour of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.

DIVINE VENGEANCE.

Divine vengeance has leaden feet but iron hands. *Plumbeis pedibus ut ferreis manibus.*

ANCIENT PROVERB.

DOMESTIC HAPPINESS.

It is a pleasant sight to see every thing smooth and smiling within the same walls; to have no separate interest, no difficulty of humour, no clashing of pretensions to contest with; where every body keeps to his post, moves in his order, and endeavours to make himself acceptable; where envy and contempt have no admittance, but it is a pleasure to see others pleased.

DREAD OF DEATH.

A constant dread of death makes life insipid ; and he that is afraid of losing his wealth has little leisure to enjoy it. Besides, a continual load of cares depresses the vigour of the mind, dulls the inclinations, and clouds the cheerfulness of the spirits. Like a labourer worked down, he is too much tired for entertainment.

I. Where there are no sumptuary laws to confine the conditions of persons, and ascertain the heraldry of the wardrobe, every one has the liberty of being as expensive and as modest as he pleases. Accordingly you may observe, that ordinary people, when they happen to abound in money and vanity, have their houses and persons as richly furnished as those who are much their superiors.

II. Noah had large dominions, and kept his subjects in good order, without any great assistance from the wardrobe.

DRUNKENNESS.

I. When a man drinks hard, the blood boils over, and the passions rise and grow mutinous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part with one's reason, when we have need of as much more, if we could get it, is like breaking the compass, and throwing the pilot overboard in a storm.

II. What misbehaviour, what outrage, how many murders may we not lay to the charge of this vice? Did not Alexander kill him that saved his life, and burn the finest city in the world, in a drunken fit? Drunkenness puts a man out of his own power, makes his folly ungovernable, and lays him at the mercy of almost every accident. To be drunk, with some people, is next to firing a train: they break out in flame and thunder, blow up the house, and perish in the ruins.

DUELLING.

Duelling is a very dishonourable practice; for

when you have given the best proof of your sufficiency, and killed your man, you are seized into the hands of justice, treated like an assassin, and condemned to die with circumstances of ignominy. You are not indicted for acquitting yourselves like gentlemen, but for disturbing the public peace, and murdering the king's subjects. Now the law never loads a man with reproaches, nor punishes him thus coarsely, for doing a handsome action.

EAGERNESS.

Those who desire too eagerly, generally hope too fast. It is natural to pass from wishing to believing; and thus their affections impose upon their reason, put them upon expecting improbabilities, and so lay them open to miscarriages.

EDUCATION.

Without care we may polish away the substance, and file things till they are ready to snap in pieces. It is not well to be always on the wheel at first. Before the muscles are firm, and the bones well knit together, weight and pressure are very unseasonable.

ELEVATION OF MIND.

A nobleness and elevation of mind, together with firmness of constitution, gives lustre and dignity to the aspect, and makes the soul, as it were, shine through the body.

EMULATION.

Emulation is a handsome passion; it is enterprising, but just withal : it keeps a man within the terms of honour, and makes the contest for glory fair and generous. He strives to excel, but it is by raising himself, not by depressing another.

THE END OF PLEASURE.

The end of pleasure is to support the offices of life, to relieve the fatigues of business, to reward a regular action, and to encourage the continuance.

THE END ALWAYS TO BE KEPT IN VIEW.

To decline any trouble which leads to advantage, or to accept a gratification with misery annexed, is the essence of folly.

ENDEAVOURS TO PLEASE.

To endeavour not to please is *ill-nature*; altogether to neglect it, *folly*; and to overstrain for it, *vanity* and *design*.

ENVIOUS PERSONS.

Envious persons are generally proud. It is a wrong desire to be *above*, which makes people uneasy *beneath*. It is a disease in its constitution, and every pulse is a pain.

ENVY.

I. Envy is a displeasure for some supposed advantage in another. The object of this passion is something desirable; and although excellency, precisely considered, cannot occasion dislike, yet excellency misplaced may. The envious believes himself eclipsed by the lustre of his neighbour; that which is good in itself becomes an evil to him, and makes him wish it either removed or extinguished.

II. Envy is an ill-natured vice, and is made

up of meanness and malice. It wishes the force of goodness restrained, and the measure of happiness abated. It laments over prosperity, and sickens at the sight of health. It oftentimes wants spirit as well as good-nature."

III. Envy, like a cold poison, benumbs and stupifies; and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. When it conquers it is commonly in the dark; by treachery and undermining, by calumny and detraction.

Envy is no less foolish than detestable; it is a vice which they say keeps no holiday, but is always in the wheel, and working upon its own disquiet.

ESTEEM.

Esteem generally rises upon the degrees of satisfaction; and that which is best to us, we are apt to think is best in itself too.

EXCELLENCIES OF YOUTH.

Young people, when supported by the considerations of competent skill and sufficiency, are

generally hardy and enterprising. The heat of their blood, the strength of their desires, makes them overlook difficulty, and press upon danger with unusual resolution. It is true they are often too unmanageable.

EXCESS OF JOY.

The senses seem not to be built strong enough for any great force of pleasure. A sudden excess of joy has sometimes proved mortal. It is as dangerous as gunpowder—charge too high and you split the barrel; it flashes too hard upon the tender organ and stupifies more than it pleases.

EXTRAVAGANCE.

Indulgence of appetite, affectation of figure, and over-proportioned expense are strong temptations to injustice.

EXPERIENCE.

He who depends only upon his own experience,

has but a few materials to work upon. He is confined to narrow limits both of place and time, and is not fit to draw a large model, and to pronounce upon business which is complicated and unusual.

I. Those who despise fame, seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty the better. It is a spark which kindles upon the best fuel, and burns brightest in the bravest breast.

II. Glow-worms will shine though under a hedge, and when the wine is generous, the least drop will sparkle.

FANCY.

It is not possible to build up to the model of the brain. Nature does not furnish so fast as we can think; for oftentimes the scenes of *fancy* are richer than those of *creation*. Gold shines nowhere so gloriously as in the miser's head; and ambition makes a crown sparkle more than the jewels of the Indies.

FEAR.

Where fear has the ascendant, all virtue grows precarious, and is ready to surrender at discretion.

FEAR OF OLD AGE.

To be afraid of growing old, is to be afraid of growing wise, and of being immortal; as if we could be happy too soon. Should we be sorry to see our voyage fixed, and wish to start back when we are just embarking? This is to be over-fond of our native country, and to hang about life a little too meanly.

FLATTERY.

I. Flattery, to describe it in a word, is no better than interest under the disguise of friendship. It is a smooth application to the vanity of another.

II. Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to a dole upon his person.

III. Flattery and indulgence make the passions eager and ungovernable; so that, like ill-behaved children, people are apt to cry for everything they see.

FOOD FOR THE MIND.

The mind requires not, like an earthen vessel, to be filled up; convenient food and aliment only will inflame it with a desire of knowledge, and ardent love of truth.—PLUTARCH.

FORMALITIES.

Some people are so fantastically fond of formalities, as if they were the top perfections of human nature; and that it were in reality a more valuable and genteel quality to dress well, and come handsomely into a room, than to take a town, or to be fit to discharge the office of a privy counsellor.

FORTITUDE.

I. Fortitude and greatness of mind, make a

man almost invulnerable; fence off the stroke, turn the edge of an affront, and stupify pain.

II. Fortitude implies a firmness and strength of mind, that enables us to do and suffer as we ought. It rises upon an opposition, and, like a river, swells the higher for having its course stopped. ;

FRIENDSHIP.

I. Proud and contemptuous behaviour frights away friendship, and makes it stand off in dislike and aversion. Friendship, though not nice and exceptions, yet must not be coarsely treated, nor used with distance or disdain.

II. Friendship, to make it true, must have beauty, as well as strength; charms to endear, as well as power to supply.

III. Another advantage of friendship, is the opportunity of receiving good advice. It is dangerous relying upon our own opinion. Affection is apt to corrupt the judgment, and men, like false glasses, generally represent their complexion better than nature has made it; and as they are

likely to overflourish their own case, so their flattery is hardest to be discovered.

IV. Friendship is not confined to the consulting part, it comes in likewise at the execution. Some cases are so nice, that a man cannot appear in them himself, but must leave the soliciting wholly to his friend. For the purpose, a man cannot recommend himself without vanity, nor ask many times without uneasiness. But a kind proxy will do justice to his merits, relieve his modesty, and effect his business; and all without trouble, blushing, or imputation.

V. Friendship is one of those few things which are the better for wearing. Alphonisus the Wise, king of Arragon, tells us, that all the acquisitions and pursuits of men, excepting four, were but baubles—namely, old wood to burn, old wine to drink, old books to read, and old friends to converse with.

VI. There is nothing so agreeable to nature, or so convenient to our affairs, whether in prosperity or in adversity, as friendship.—CICERO.

VII. A man has not every thing growing upon his own soil, and therefore is willing to barter with his neighbour.

III. Friendship improves happiness, and abates misery by the doubling of our joy, and dividing our grief.—CICERO.

IX. Friendship is composed of a single soul inhabiting a pair of bodies.—ARISTOTLE.

GENERAL KINDNESS.

The sense of having communicated satisfaction is naturally delightful.—HOBBS.

GENEROSITY OF YOUTH.

Young people are observed to be remarkably obliging, and to part with their penny more freely than others. This disposition, when it runs out to indiscretion, proceeds sometimes from want of thought, and a just value of their own interest; sometimes from an overkind opinion of the world, and sometimes from vanity; which happens as often as pride, sloth, or libertinism meet together. The first makes them eager for regard, and the latter to do nothing that deserves it.

They would gladly shine, but the polishing part is too rough for their delicacy. There is too much time, drudging, and danger in the path of

merit; and they are loath to purchase it at so high an expense. This makes them court that with their purse which they despair of from any performance: they think to bribe the world to an esteem, and to cover their insignificances with profusion.

A GENEROUS TEMPER.

A temper that is generous and humane, is willing to overlook, to excuse, and wait for better usage, to pity the uneven starts and misperformances of life and conversation.

GLORY.

Glory is the ambition of a hero; but wealth and pleasure are vulgar aims. When honour has once gained the affections, they scorn to admit a rival. This was the passion that pushed on Themistocles and Brasidas; that raised the style of Thucydides; that formed the greatness of Philip and Alexander. This is that which gives the heart and the head their last improvement, sharpens the invention and the sword, and shows us all the wonders of art, of conduct, and of

age. Had it not been for this noble Ardour, men would have stopped at bare convenience; the growth of science and ingenuity would have been checked, and life not graced with so much ornament and magnificence. The Rhodian colossus had been lost, the Carian mausoleum and Egyptian pyramids unbuilt

GOOD-NATURE.

- I. Good-nature is willing to make excuses, and interpret things to the best sense; and always drives the reasons for clemency as far as they will go. Good-nature considers that ignorance is oftentimes at the head of a fault, and that fear and pleasure are strong temptations to strain upon conscience and honour.

II. Good-nature will teach us to stifle our resentments, to dissemble the pain, and smother the injury, rather than let them break out to the disturbance of another.

GOODNESS.

I. Goodness is an inclination to promote the happiness of another. It disposes people to com-

municate advantage, to improve the world, and to make power and satisfaction more general.

II. Goodness, like the river Nile, overflows its banks to enrich the soil, and to throw plenty into the country.

III. Goodness is generous and diffusive : it is largeness of mind and sweetness of temper—balsam in the blood, and justice sublimated to a richer spirit.

IV. Goodness is justice and somewhat more. Goodness is modest and sincere, inoffensive and obliging : it ruffles and disturbs nobody, nor puts any thing to pain without necessity.

V. Where goodness is predominant, there is a noble forwardness for public benefit, an ardour to relieve the wants, to remove the oppressions, and better the conditions of all mankind.

GOVERNMENT

Were every one permitted to carve out his own satisfaction, people would be apt to pursue the injury too close, and strike immediately on receiving the blow. They would often do themselves right at the first smart of an affront, when the provocation was fresh, and the anguish most

stinging. Passing too eagerly upon a provocation loses the guard, and lays open the body : calmness and leisure and deliberation do the business much better.

A GREAT MAN.

A great man is affable in his conversation, generous in his temper, and immovable in what he has maturely resolved upon. And as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection ; for if ever he shows more spirit than ordinary ; it is when he is ill-used, and the world frowns upon him. In short, he is equally removed from the extremes of servility and pride, and scorns either to trample upon a worm, or sneak to an emperor.

GUILT.

Sickness and suffering come with double force upon guilt. Anguish of mind lessens the strength, as well as increases the smart. It is like a wound in the sword-hand, the man is disabled in that which should defend him ; he drops his guard, and his heart lies open to the next pass.

HAPPINESS.

The way to be happy is to take our measures from nature, and keep within the compass of convenience; to retrench our desires, and sink them towards an indifferency, for when our fancies are high fed, they are apt to grow feverish, and rave after even danger or impossibility.

HARDNESS OF HEART.

He that is sensible of no evil but what he feels has a hard heart; and he that can spare no kindness from himself, has a narrow soul.

HEALTH.

Health is the basis of improvement, and ought to be consulted. Without this the measures for education are broken, the instruments of thought are lost, and the progress of knowledge impracticable.

HEARING.

The sense of hearing, as well as that of sight,

seems to be of a superior order to the rest. It commands a satisfaction at a greater distance, strikes a finer stroke, and makes a single object divide itself without lessening.

HEREDITARY NOBILITY?

Great actions, in which we had no share, cannot properly be any part of our commendation, especially if we want abilities to imitate them. It is a sign that a man is very poor when he has nothing of his own to appear in; but is forced to patch up his figure with the relics of the dead, and rifle tomb-stones and monuments for reputation. If a man could bequeath his virtues by will, and settle his sense, and learning, and resolution upon his children, as certainly as he can his lands, a brave ancestor would be a mighty privilege.

HEROES.

It were well if there were fewer heroes; for I scarcely ever heard of any, excepting Hercules, but did more mischief than good. These overgrown mortals commonly use their will with their right hand, and their reason with their left.

Their pride is their title, and their power puts them in possession. Their pomp is furnished from rapine, and their scarlet is dyed with human blood. - If wrecks and ruins and desolation of kingdoms are marks of greatness, why do not we worship a tempest, and erect a statue to the plague? a panegyric upon an earthquake is every jot as reasonable, as upon such conquests as these.

HONESTY.

Honesty is the best security in nature : it does business without expense, trouble or delay ; it takes no advantage of mortality, of the want of writings, of the ambiguity of words, or the omission of forms.

HONOUR.

I. The prospect of honour to a generous mind, is the chief incitement to all great undertakings. This consideration polishes arts and sciences, makes men industrious in improving their understandings, and resolute in exposing their persons for the public service.

II. A man of honour will rather starve than be false to a solemn engagement.

III. The temple of honour stands open to all comers, and the peasant has an opportunity of being as great as a prince.

HOPE.

I. Hope keeps the mind easy, and expecting, and fences off anxiety and spleen. It is sometimes so sprightly and rewarding a quality, that the pleasure of expectation exceeds that of fruition. It refines upon the richness of nature, and paints beyond the life: and when the reality is thus outshined by the imagination, success is a kind of disappointment; and to *hope* is better than to *have*. Besides, hope has a creditable complexion; it throws a generous contempt upon ill-usage, and looks like a handsome defiance of a misfortune: as who should say, you are somewhat troublesome now, but I shall conquer you hereafter. And thus a man makes an honourable exit, if he does nothing farther. His heart beats against the enemy when he is just expiring, and discharges the last pulse in the face of death.

II. Must we hope without means? Yes! why not? when we work them out of our own industry. Pray what *means* was there, to make the world with? there was neither timber nor tools, to raise the building, and yet you see what a noble pile it is. Why should we suppose a miracle so strange a thing, since nature herself was produced this way? He that made *second causes* can as easily work without, as with them. To will and to do, is the same thing with an almighty power. If we could cure a fever with a wish, decree up a house, and make what we would consequent upon inclination, in such a case we need not tie ourselves to application and materials. The bare fiat of our will would give birth to the idea, and make it start out into existence without any more ado.

III. Hope is a vigorous principle; it is furnished with light and heat, to advise and execute. It sets the head and heart to work, and animates a man to do his utmost; and thus, by perpetually pushing, and assurance, it puts a difficulty out of countenance, and makes a seeming impossibility give way.

IV. To fancy a thing practicable is the way to make it so. *Possunt quia posse videntur*, is an

useful maxim. To *hope* is the way to have, and the *due* is often owing to belief and expectation.

HUMAN LIFE.

Human life is like a game at dice, where we ought to throw for what is most commodious to us, but to be content with our casts let them be never so unfortunate.—PLATO.

HUMILITY.

Humility does not make us either servile or insensible; it does not oblige us to be ridden at the pleasure of every coxcomb: we may show our dislike of an imperious humour, as well as of any other foolish action; both for the benefit of others, and in vindication of our own rights.

HUMOURS OF CHILDREN.

There is a great variety in the humours of children; some seem to have their tempers made in a finer mould than others. They are particularly generous and disinterested, mild and governable, and easily gained by gentle usage; and

some are no less remarkable for qualities of disadvantage. Now, though some slender dispositions to this difference may take their rise from nature, and grow out of constitution, yet *manners* are generally the result of education. It is the advantage or neglect of discipline, the difference of management, and the force of example, which produces this variety, and makes children succeed or miscarry.

IDLENESS.

Idleness is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company.

IGNORANCE.

Our power is often confined because of our ignorance; because we do not know how to make the most of things, and put *actives* and *passives* together.

ILL BOOKS.

An ill-book well written, is like poisoning a fountain that runs for ever. A man may do mischief this way, as long as the world lasts. He is a nuisance to future ages, and lays a snare for those who are yet unborn.

ILL-USAGE.

Nature grows wild by ill-usage, like birds that have been shot at; and it neither loves, nor trusts so much as before.

IMAGINATION.

I. The object is overflourished by the fondness of imagination, which usually paints beyond the life, and sticks in the outward varnish, without having either leisure or capacity to discover the coarseness underneath.

II. Some people are strangely overset with their imagination; they lose their health with anxiety to preserve it, and kill themselves for fear of dying.

IMMATERIALITY OF THE SOUL.

I. Immateriality resembles the shell ^{of} the building. Now there is no arguing from the outside to the inside. What if the case of a row of houses be the same, does this hinder the furniture from being different. Angels are allowed to be spirits of a superior kind, notwithstanding the common privilege of incorporeity; and for the same reason, there may, for aught we know, be some original disputes between human souls.

II. Immateriality, in the subject of the soul, may stand for the *field* in heraldry. Now it does not follow, because the *field* is the same, that the *charge* must be so too. No, the quality and credit of the coat, depends very much on the latter distinction. Further, one human body is made better than another, and why not the soul? The difference in capacity and action seems to make this supposition not improbable; and to affirm that this hypothesis is inconsistent with the justice and goodness of God, is a mistake; for the blessings of heaven are all favour, and may be distributed at pleasure. God is not bound to make all creatures noble and happy alike, neither

has actually done so. Lastly, this supposition agrees with the notion of heroism, so much believed in the earlier ages of the world. These heroes were supposed to have a peculiar alliance to the divine nature, and that their minds, as well as their limbs, were made bigger than other mortals.

IMPERIOUSNESS.

Imperiousness and freak are never willingly obeyed; they are grievances which suggest mutinous thoughts. The people who are thus insulted run up their pedigree to Adam; they appeal to original equality; they cry out, that this court of jurisdiction is but of later erection, and that *from the beginning it was not so.*

IMPOTENCE. .

Where ignorance and ill-will abound, impotence is the best security. Could unbenevolent minds do what they please, honest men would have an ill time of it, virtue would be exterminated, and order thrown into confusion.

IMPUDENCE.

I. A man of confidence presseth forward upon every appearance of advantage, and thinks nothing above his management or his mind. He is not easily discouraged by the greatness of an attempt, by the quality of rivals, or by the frequency of miscarriage. He is ready to rally after a defeat; and grows more troublesome by denial. Thus, where his force is too feeble, he prevails by dint of impudence, and people are stormed out of their reasons and inclinations, plagued into a compliance, and forced to yield in their own defence.

II. Impudence is a faculty of great use to play a prize with, or to carry on an imposture; therefore your quacks, figure-flingers, pettifoggers and republican plotters, cannot live well without it. It enables a man to flourish, rail and romance to admiration. It makes impertinences shine, impossibilities to seem credible, and turns rat-bane into *elixir vitæ*: and when matters are brought to a pinch, and the crowd drawn out, in expectation of something extraordinary; then, if the mountain will not come to Mahomet, he will, for once, condescend to go to the mountain.

Thus, by entertaining the company with a jest, the prophet is disengaged, and the miracle adjourned to a more convenient season.

III. Men of forthead are magnificent in their promises, and infallible in their prescriptions. They love to ensure a cause, and seldom talk under certainty and demonstration. This talent makes them often succeed against modest men of much greater sufficiency, where the competition is governed by a popular choice.

INADEQUACY OF MAN TO HIMSELF.

Great men want supporters, as well as others, and wise men will provide them. A good man often wants an assistant to direct his judgment and quicken his industry.

INCLINATIONS OF YOUTH.

If the genius of young people was suited to their professions, the world would improve faster, and there would be a greater progress made in arts and sciences. But pride and interest spoil all. Nature lies one way, and friends and pre-ferment another; and we must make for the

best penny, or the best post, right or wrong. Our parents will have it so ; we must fly beyond the strength of our pinions, and be bred to bigger business than we are born to. Born, I mean, with respect to capacity, not condition. The *pulpit* and the *bar*, to mention nothing else, sometimes suffer by this fondness and partiality.

INDEPENDENCE.

He that has the business of life at his disposal, and has nobody to account to for his minutes, but God and himself, may, if he pleases, be happy without drudging for it. He needs not flatter the vain, nor be tired with the impertinent, nor stand to the courtesy of knavery and folly. He needs not dance after the caprice of a humourist, nor bear a part in the extravagance of another. His fate does not hang upon any man's face ; a smile will not transport him, nor a frown ruin him ; for his fortune is better fixed, than to float upon the pleasure of the nice and changeable.

II. Independence gives easiness to the mind, and vigour for enterprise and imagination. A man of independence has nothing to strike a

damp upon his genius to overawe his thoughts, or check the range of his fancy.

INFANCY OF SCIENCE.

In the beginning of the world, men had more corporeal force, than afterwards. The reason of this allotment was probably to supply their defect of ~~skill~~. In those early ages, they were more giants in their limbs than in their understandings. In this infancy of science, extraordinary strength seems but necessary; how otherwise, when invention was not come forward, when they wanted instruments, when they had little of mathematical direction, could they have cultivated the earth, built houses, or managed their carriages? But when the mind grew large, the body grew less, and business went on as well as formerly.

INFERIORS.

All degrees of inferiority should be treated tenderly. Men are apt to fancy the lower ground a disadvantage at the best. But if you insult

their fate, and trample upon them, they will certainly rebel. No distinctions of birth, no privilege of fortune, can ever reconcile them to arbitrary sway.

INNOCENCE AND REMORSE.

There is a vast difference between a *martinet* and a *malefactor*, in the point of suffering; the first seldom feeling half with the other. The *cause* is a powerful lenitive, and rebates the edge of the calamity; but *remorse* of conscience, and dismal prospects, load the execution, and are terrible additions to pain.

INNOCENCE AND VIRTUE.

Innocence is a bold quality, and virtue a most admirable defence. They throw cheerfulness and vigour into the spirits, and give us the countenance of a superior being.

INTELLECTUAL PLEASURES.

Intellectual pleasures are of a nobler kind than any others. They belong to beings of the highest

order. They are the inclinations of heaven, and the entertainments of the Deity.

INTEMPERANCE.

I. Intemperance is a dangerous companion. It throws people off their guard, betrays them to a great many indecencies, to ruinous passions, to disadvantages in fortune; makes them discover secrets, drive foolish bargains, engage in play, and often to stagger from the tavern to the stews.

II. By intemperance, weakness is discovered and ill-humour improved. The heat of wine makes the malice creep out, warms the snake, and gives vigour to the poison.

INTRINSIC WORTH.

Glow-worms will shine, though under a hedge; and when the wine is generous, the last drop will sparkle.

JUSTICE IN LOOKS.

Since it is in our power, not to give a wrong

sign, one should not prevent the intendments of providence. To wash over a coarse or insignificant meaning, is to counterfeit nature's coin. We ought to be just in our looks, as well as in our actions, for the mind may be declared one way no less than the other. A man might as good break his word as his face, especially upon some critical occasions.

THE KNAVERY OF COVETOUSNESS.

The knavery of covetous men is as indisputable as an axiom; and ought to be supposed as a *postulatum* in business. They are false by necessity of principle, and want nothing but an occasion to show it. Conscience and covetousness are never to be reconciled; like fire and water, they always destroy each other, according to the predominancy of the element.

KNOWLEDGE.

Knowledge is the consequence of *time*, and multitude of days are fittest to teach wisdom.

KNOWLEDGE IS NOT POWER.

Though *power* is often the consequence of *knowledge*, yet it is far from being the same thing, as some have affirmed.. A man may *know* how to fence when his arms are cut off; and yet the *idea* of the art will not enable him for the *practice*. He may *know* how to build a ship, when neither wood nor iron is near him; but the skill in his head and his hand will not do his business; therefore, *knowledge alone is not power*.

THE LANGUAGE OF THE COUNTENANCE.

The meaning of sounds are uncertain, and tied to particular times and places; but the language of the face is fixed and universal. Its contents and refusals are everywhere alike. A smile has the same form and sense in China as with us. If looks were as arbitrary as words, conversation would be more in the dark; and a traveller would be obliged to learn the countenances as well as the tongues of foreign countries.

THE LANGUAGE OF THE FACE.

As the language of the face is universal, so is it very comprehensive. No laconicism can reach it. It is the short-hand of the mind, and crowds a great deal in a little room. A man may look a sentence as soon as speak a word. The strokes are small, but so masterly drawn, that you may easily collect the image and proportions of what they resemble.

THE LAST ACT OF LIFE.

The last act of life is sometimes like the last number in a sum, ten times greater than all the rest.

LEARNING

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.

A LIAR.

I. A liar is a public nuisance; he disheartens

belief, makes reality suspected, and one honest man a stranger to the other.

II. A liar does his part to make the organs of speech useless, to defeat the business of language, and to ruin the invention of letters. Thus, if the infection should spread, and the custom gain ground, the tongue at last would be good for nothing but tasting; for, as to the talking part, nobody would mind it; and thus, by this licence, brutes would be better company than men, and more intelligible to each other. Birds and beasts are creatures of sincerity; their sounds and their signs are certain, and it is easy to come at their meaning; but a liar is beyond comprehension; he is all mystery and riddle, and it is impossible to learn his language.

LIBERTINE AUTHORS.

The opinion of the ancients is not at all uncharitable, which affirmed, that those who leave an ill book behind them, and murder in their graves, will have new torments as long as the mischief works, and be under a growing misery. These are sad conclusions, and I wish all mer-

cenary and libertine authors would consider them

LIBERTINISM.

Libertinism, being so frightfully threatened by the New Testament, took check at the restraint, and looking out for an easier belief, took refuge in Deism.

LIBERTY.

I. Liberty affords great opportunities for the improvement of reason. It gives leisure for reading and contemplation; for an acquaintance with men and things; and for looking into the history of time and nature.

II. Liberty is a latitude of practice, within the compass of law and religion; a standing clear of inferior dependencies and private jurisdictions.

LIFE.

I. Life was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love. The true

estimate of being is not to be taken from age but action. A man, as he manages himself, may die old at thirty, or a child at fourscore. To nurse up the vital flame as long as the matter will last, is not always good husbandry. It is much better to cover it with an extinguisher of honour, than to let it consume till it burns blue, and lies agonizing within the socket, and at length goes out in no perfume.

II. What is this life but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns.—BISHOP BURNET.

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LUXURY OF THOUGHT.

The luxury of *thought* seems no less than that of the *palate*. The discovery of a great invention may be as moving as Epicurism. The entertainments of Plato were as high-seasoned as those of Apicius; and Archimedes, by his behaviour seems to have passed his time as pleasantly as Sardinapalus.

LYING.

I. Lying is a mean and a cowardly quality, and altogether unbecoming a person of honour. Aristotle (*Nicom.* iv. 1.) lays it down for a maxim, that a brave man is clear in his discourse, and keeps close to the truth; and Plutarch calls lying the vice of a slave.

II. Lying in discourse is a disagreement between the speech and the mind of the speaker; when one thing is declared and another meant, and words are no image of thoughts. Hence it will follow, that he who mistakes a falsity for truth, is no liar in reporting his judgment; and, on the other side, he that relates a matter which he believes to be false, is guilty of lying, though he speaks the truth. A lie is to be measured by the conscience of him that speaks, and not by the truth of the proposition.

III. Lying is a breach of the articles of social commerce, and an invasion upon the fundamental rights of society.

IV. Lying has a ruinous tendency: it strikes a damp upon business and pleasure, and dissolves the cement of society. Like gunpowder

It is all noise and smoke; it darkens the air, disturbs the sight, and blows up as far as it reaches. Nobody can close with a liar: there is danger in the correspondence; and more than that, we naturally hate those who make it their business to deceive us.

Were lying universal it would destroy the credit of books and records, make the past ages insignificant, and almost confine our knowledge to our five senses. We must travel by the compass, or by the stars; for asking the way would only misguide us.

MATTER AND THOUGHT.

What affinity has *thinking* with such attributes as these? No more than there is between a syllogism and a yard wand. In a word, if thinking is essential to *matter*, then all *matter* must *think*; and if so, stocks and stones will come in for their share of privilege. But, if all matter does not *think*, none can; for the essence of all *matter* is the same. It implies as much of a contradiction for *matter* to *think*, as for a man to be a horse.

MEDALS AND COINS.

Medals and coins, though they are valuable rarities, yet signify little in exchange and common use; and if a man has any debt to pay, or commodities to buy, King Charles's image and superscription will do him more service than Cæsar's. The reason why these things are sometimes much valued, is not because they are old, but useful. They often rectify chronology, and explain history, and retrieve us several material parts of learning, which might otherwise have been irrecoverably lost.

MEN VERSUS BOOKS.

To take measures wholly from *books*, without looking into *men* and business, is like travelling by a map, where, though countries and cities are well enough distinguished, yet villages and private seats are either overlooked, or too generally marked for a stranger to find: and therefore he that would be a master must draw from the life, as well as copy from originals, and join theory and experience together.

PEARLS OF GREAT PRICE.

MENTAL PLEASURES.

The satisfactions of the mind are more at command than those of the body. A man may *think* of a handsome performance, or a notice which pleases him at his leisure. This entertainment is ready with little warning or expence. A short recollection brings it upon the stage, brightens the idea, and makes it shine as much as when it was first stamped upon the memory.

THE MIND.

The mind is heaven-born, and comes immediately out of the hands of God.

MIRACLES.

Is it not extravagant to expect a miracle? Not at all. I believe we are assisted with many more miracles than we are aware of. For the purpose, a man in a storm prays that he may escape being wrecked. I desire to know whether he thinks it possible for him to be the better for his devotions? If he does not, he is an impertinent atheist for using them: if he does, he must believe that

Providence will interpose, and disarm nature, or divert her violence. Now, to check second causes in their career, to change their motion, or to lay them asleep before they are spent, is no less a miracle than to act without them.

THE MISER.

I. The miser enlarges his desires as hell. He is a gulf without a bottom, and all the success in the world will never fill him. Sometimes the eagerness of his appetite makes him snap at a shadow, and drop the substance. Thus, Crassus lost himself, his equipage, and his army, by overstraining for the Parthian gold. Thus the Mareschal Bagny was ousted of the sovereignty of Cambray, by the covetousness of his lady, who sold the Spaniards the stores which should have maintained the garrison. And thus the bait of a cheap bargain, or a large interest, often helps a man to stolen goods and cracked titles.

II. The miser is seldom without pain: the shortness of human foresight, the uncertainty of accidents, and the knavery of men haunt his imagination with all the possibilities of danger. He starts at every new appearance, and is always

making and solicitous for fear of a surprise. Like a night-centinel, the least noise alarms him, and makes him apprehensive of the enemy.

The loss of a battle, or the revolution of a kingdom does not affect the miser half so much as the loss of a goldsmith's or money-scrivener's going aside. Here, though the misfortune is remote, he is not insensible; indeed, it is the only sympathy he seems capable of. But then the agonies he lies under when he comes to be touched in his own case; when a bond or a mortgage fails, there is nothing can support his spirits or keep him within the compass of decency. How passionately does he lament over the parchment carcass, when the soul of the security is departed! His humour and his soul is put into mourning, and so would the rest of his person, were it not for the charge.

MISFORTUNES.

He that gets a fall when on full speed comes off well if he breaks not his limbs.

MONEY.

An immoderate love of money spoils those generous dispositions men were sent into the world with. It confines their affections to their pockets, and shrinks up their desires into the narrow and scandalous compass of their own concerns. Their nature is so impoverished by their ill management, that they are not able to spare one kind wish for themselves, nor expend one generous thought in favour of another.

MUSIC.

Music was anciently used in the best company, and upon the greatest occasions. It was the entertainment of people of quality ; it bore a part in the magnificence of triumphs, and in the solemnities of religion. The heathen liturgy consisted partly in hymns, and their sacrifices were offered up with music, as Plutarch informs us. The Jewish service, though with a proper divinity, was likewise thus regulated ; and, by the Scripture descriptions, seems to be performed with that exquisiteness as if nothing but the New Jerusalem could reach the harmony of the old. The best

poets thought this entertainment great enough for the Elysian Fields, and St. John has brought it into heaven, or into the millennial paradisiacal world, which is next to it, (Rev. xiv.) Indeed music, when rightly ordered, cannot be preferred too much, for it ~~te~~edifies and exalts the mind at the same time. It composes the passions, affords a strong pleasure, and excites a nobleness of thought.

THE POWER OF MUSIC.

The power of music is more wonderful than the conveyance. How strangely does it awaken the mind. It infuses an unexpected vigour, makes the impression agreeable and sprightly, and seems to furnish a new capacity, as well as a new opportunity of satisfaction. It raises and falls, and counterchanges the passions at an unaccountable rate. It charms and transports, ruffles and becalms, and governs with an almost arbitrary authority. There is scarcely any constitution so heavy, or any reason so well fortified as to be absolutely proof against it. Ulysses, as much a hero as he was, durst not trust himself with the syrens' voices: he knew, if he had not waxed up

his ears that would quickly have spoiled his philosophy.

MUTUAL DEPENDENCE.

There is a reciprocal dependence between the greatest and the least ; and the best figure is but a cypher, where it stands alone.

MUTABILITY OF LIFE.

People do not consider that the best metal is not without alloy ; and that there are spots in the sun. But let the event be never so lucky, the satisfaction will wither, and the appetite wear off in time. Diamonds grow dim by being looked upon, and music may play till the ears are almost fatigued.

NATIONAL FELONY.

Does a felon suffer for stealing ? No, not for stealing, but for not stealing enough. The man took but a horse or a cow, whereas had he stolen a country, as the Romans did Cyprus, he had been safe from prosecution ; and more than that,

the infamy would have vanished, and he would have heard nothing of his being a malefactor. Therefore, that it is which draws the blemish and dishonourment upon him, and he is perfectly ruined for want of power.

NATIONAL INJUSTICE.

Did not the four great monarchies of antiquity stand mostly upon a bottom of injustice? Did they not grow up by unreasonable quarrels, and excessive revenge, by ravage and bloodshed, by depopulating countries, and by laying cities into ruinous heaps? Tully is so frank as to tell us, that if the Romans would have been exactly just, *redundum erat ad casas*—they must have given the conquered nations their country again: they must have resigned their empire and their wealth, shrunk into peasantry, and retired to their old cottages.

NATURAL AFFECTION.

Nature, like Narcissus, is strangely taken with its own reflection. A conformity of opinion and desire looks like a multiplication of one's self. A

man sees his own being, as it were, doubled and extended in his friend, and then it is no wonder if he loves him.

NATURE NOT TO BE PUSHED TO

Although life is often lavished away to worse purposes, yet it is not good to strain too much, and set nature upon the tenter. A man may be too covetous of understanding, and a miser in his head, as well as in his pocket.

NEW MADE NOBILITY.

To affirm that a family raised to nobility by the present king, is not as good as one raised by the Conqueror, is a reflection upon his present majesty. It supposes his judgment or his authority less considerable than that of his predecessors; and that the fountain of honour is almost dried up, and runs more muddy than in former ages.

NOBLE AUTHORS.

If a great man should happen to miscarry in print, the patronage of his titles would signify

little. In this case he could not cover himself with his perage. The critics would be sure to press through his privilege, and play the censor upon him. Nero, with all his legions, could not defend his fustian and ill poetry from the satire of his subjects.

AN OBLIGING AIR.

An obliging air is a circumstance of great moment : it is a sign of a benevolent mind, which, to speak properly, gives the whole value to a courtesy.

OBLIGING MANNERS.

A forwardness to oblige is a great grace upon a kindness, and doubles the intrinsic worth ; and that which is done with pleasure is always received so.

OBSEQUIOUSNESS OF THE COUNTENANCE.

A remarkable thing is the obsequiousness of the aspect : it goes as true to the mind, when we please, as the deal to the saw. The orders are

published as soon as given. It is but throwing the *will* into the face, and the inward infection appears immediately. It is true a man cannot command the standing features and complexion, but the diversities of passion are under disposal. The image of pleasure is never seen when anger was intended. No, the sentiments are painted exactly, and drawn by the life within.

OBSEQUIOUS DEDICATIONS.

Sometimes the dedication brings more into the pocket than all the book besides, yet the trade is but disreputable. To creep after money in such a servile posture is mean and scandalous. What man that has either spirit or conscience would idolize fortune at this rate, or fall down before a golden image, though it were sixty cubits high?

OLD AGE.

I. Old age is apt to abound in scruples, to observe too far, and be thus over-apprehensive of accidents. Thus people are sometimes prudent

to inactivity : thus a project is, as it were, stifled and overlaid with sense, and things are made impracticable by being thought so.

II. Life, like an ill-gotten estate, consumes insensibly, in despite of all imaginable frugality. Infancy is a state of hope, and has the tenderness of parents, or the compassion of strangers to support it. Youth, like a blossom, gives us beauty in hand, and fruit in prospect ; but age grows worse and worse upon the progress, sinks deeper in sorrow and neglect, and has no relief to expect but the grave.

OLD AND NEW HONOURS.

Those anciently possessed of honours are apt to envy others newly raised. The reason is, that the latter promotion takes away the former difference between the persons. The singularity of his greatness is in some measure destroyed. He has fewer to look down upon than he had before. He has lost an inferior, which makes him uneasy ; like a prince who has part of his dominions won from him.

OPIATES.

Pleasant retrospections, easy thoughts, and comfortable presages, are admirable opiates. They help to assuage the anguish, and disarm the distemper, and almost make a man despise his misery.

ORIGIN OF THE MIND.

The mind is heaven-born, and comes immediately out of the hands of God : so that, to speak properly, we are nearer related to the Supreme Being than to father or mother. *Nemo est tam pater*, says Tertullian.

PAIN.

I. He that can prove himself something, by no other argument than pain, will be glad to be rid of the conclusion ; for to suppose that misery is preferable to not being, is the wildest thought that ever entered the imagination of man ; and a very short fit of torture and despair will convince the most obstinate.

II. Pain is an unacceptable notice, arising from

some disorder in the body. When the continuity of the organ is disjoined, the nerves discomposed, and the muscles forced into a foreign situation; when there is a stop upon the spirits, when the parts do not keep their ranks, but are beaten out of the figure in which nature has drawn them up, then the mind immediately receives a grating information of what has happened; which intelligence is more or less troublesome, in proportion to the disadvantage of the accident. Now this unwelcome sensation is what we call pain.

III. Pain is a strange domineering perception; it forces us into an acknowledgment of its superiority: it keeps off satisfaction when we have them not, and destroys them when we have them. The prick of a pin is enough to make an empire insipid.

PAIN NOT ALWAYS ALLIED TO VICE.

Pain is not so peculiarly tied to mismanagement as not to be met with elsewhere. Efforts of virtue are sometimes troublesome; and a wound will smart, though received in defence of one's prince and country. Pain, therefore, in such

cases, seems permitted to take hold of us, to try our integrity.

PAIN NOT THE WORST THING IN LIFE.

Pain is a great incumbrance upon happiness, but that it is the worst thing that can happen to us, is by no means to be asserted. An ill action is a much more formidable misfortune. We ought to suffer the utmost extremity of hardship, rather than surrender our innocence, desert our station, or do anything unbecoming the dignity of our nature.

PARENTAL PARTIALITY.

Some parents are kind to an excess; they are apt to cherish even extravagance, and think nothing too much for a rake of their own growth. They would fain have their children great, though good for nothing; admire them through their folly and their faults, and dote upon that at home which they hate or despise abroad. To value that which is little, and to be fond of that which is ill, because it is our own, is plain partiality; and partiality brings pride and injustice always along with it.

PARSIMONY.

It is entertaining to see how men can make their state truckle to their parsimony. How they will draw in their figure upon the road, sink their titles to save their purse, and degrade themselves & sleep cheaper at an inn.

Heat and impatience are very ill directors. When the mind is clouded with passion, it is odds but that a man misses his way. When violence hurries on too fast, and caution does not keep pace with revenge, people generally do themselves more harm than the enemy.

PASSION AND COURAGE.

Passion and courage are great additions to the strength of the limbs. The mind is like gunpowder, and when once inflamed discharges the corporeal mass with greater force.

PATRONS.

If a book has not sense enough to make its own way, it is in vain to call in the assistance of quality. If a man cannot be his own patron, and stand upon his own legs, he had better keep close, and be quiet. To come abroad like "a cripple," and turn beggar in the dedication, is but an odd contrivance.

PEACE.

I. Peace is a posture of affairs generally desired. There is pleasure in the notion, quiet in the enjoyment, and music almost in the sound.

II. Peace gives rise and improvement to arts and sciences. When the world lies smooth and open, people have leisure to invent, and opportunity to furnish materials.

III. Peace furnishes plenty, and makes property significant. When things are quiet and composed we enjoy the blessings of Providence, the product of the soil, and the fruit of our industry. The plougher ploughs in hope, the fields and vineyards are managed, and scarce any place lies useless or neglected. The powers of nature turn

to account; the sun does not shine in vain, nor the rain descend to no purpose.

PERCEPTION.

Perception is the basis of all pleasure; without sentiment *vos non robis* must be the motto. All unconscious beings, how beautiful soever they may appear to others, signify nothing to themselves. Silk has no satisfaction in being soft, nor a diamond in sparkling; an apple cannot taste, nor a rose smell itself; neither have flowers any benefit from the curiosity of their colours. The sun, which makes such glorious revolutions in the world, what is he the better for the richness of his own nature? His light, and his heat, and his greatness are all lost upon him. He has no consciousness to please himself with the pomp of his product, with making spring and summer, with furnishing the earth with plenty and delight.

PERSONAL MERIT.

If you would have your pre-eminence admired in yourself, and not for your predecessor's worth, give some specimen of personal merit, that may

signalize your character, more than those honours which we have always given to them from whom you derive your nobility—JUVENAL.

THE PLAGUE OF THE HEART.

Atheism and lewdness are the most fatal of mortalities, and “the plague of the heart,” (1 Kings, viii. 38,) the most frightful distemper. Infection is safer lodged in the veins than in the will; and a man had better be poisoned in his blood than in his principles.

PLEASANTNESS.

An inoffensive pleasantness is a good quality to improve friendship. It enlivens conversation, relieves melancholy, and conveys advice with better success than naked reprobation. This gilding the pill reconciles the palate to the prescription, without weakening the force of the ingredients; and he who can cure by recreation, and make pleasure the vehicle of health, is a doctor in good earnest.

PLEASURE.

I. Pleasure, precisely considered, is an advantage : without it, either in hand or in remainder life is no blessing, nor existence worth the owning. - Were I sure never to be pleased, my next business would be to unwish myself, and pray for annihilation ; for if I have nothing which delights me in my being, the very sense of it must be unacceptable, and then I had better be without it.

II. Pleasure is pursued where it seems most renounced, and aimed at even in self-denial. All voluntary poverty, all the discipline of penance, and the mortifications of religion, are undertaken upon this view. A good man is contented with hard usage at present, that he may take his pleasure in the other world. In short, to dispute the goodness of pleasure is to deny experiment, and contradict sensation, which is the highest evidence.

PLEASURE AND PAIN.

It is pleasure which reconciles us to pain ; for who would submit to the nauseousness of medicine or the torture of the surgeon, were it not

for the satisfaction of receiving our limbs and our health?

PLEASURES OF IGNORANCE.

Light and knowledge, in some cases, serve only to disturb the fancy and sink the courage. A man walks safe over a precipice, or a narrow bridge, in the dark, where his fears would make him tumble in the light.

PLEASURE OF WRITING.

Epicurus, in Tully, tells us that the pleasure of his writings, and the hopes of his memory abated the sharpness of his pains, and made the gout and the stone almost sleep upon him.

POPULAR ELECTIONS.

Although there is reason, in many cases, to decide controversies by the vote; yet it is no less true, on the other hand, that the majority of mankind is seldom the wisest. The multitude are more smitten with appearances than with things. The noise and glitter and parade of a

pretender calls up their attention, and flashes upon their weakness at an irresistible rate. It surprises their imagination and subdues their judgment; so that a bold undertaker gains mightily upon the people, especially at his first setting out.

POPULARITY.

Popularity is a courting the favour of the people by undue practice, or for unwarrantable ends.

THE POPULAR MAN.

The popular man's designs are power, wealth and reputation, or all together. He pretends a great concern for his country, and a more than ordinary insight into matters. Such professions, set off with somewhat of gravity and figure, especially when they are recommended by a treat, are very proper to dispose an audience to hear reason. He always swims down the stream; he never crosses upon a prevailing mistake, nor opposes any mischief that has numbers and prescription on its side. His point is to steal upon

the blind-side, and apply to the affections; to flatter the vanity, and play upon the weakness of those in power or interest, and to make his fortune out of the folly of his neighbours..

POSTHUMOUS FAME.

It is a glorious privilege to have one's memory honourably handed down to after ages, and to stand upon record to the latest periods of time.

POVERTY.

Without being alarmed by the uneasiness of poverty, people would sleep over their capacity, arts and sciences would lie strangely in the ore, and the world make a very clumsy figure.

POWER.

I. Power belongs properly to none but intelligent beings; and therefore may be described as a capacity to remove impediment, to accomplish desire, and to execute the orders of the will.

II. Power is a noble privilege of being. It furnishes the faculty, fills up the empty spaces,

and makes things obsequious to desire. It is plenty in hand, and ease in prospect; and satisfaction never fails till power deserts it.

POWER OF THE MIND.

The mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage, is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more one's own.

POWER OF PRINCES.

The power of princes, as things go, is little more than imaginary. The crown gives no personal strength to those who wear it. If personal strength was proportioned to their station, and reached as far as prerogative, it would be a mighty advantage: then monarchs might sit sure; but, as the case now stands, their empire consists chiefly in the submission of other men's wills, which is in a manner but reigning by cour-

tesy. Therefore the affection of the people is generally the strongest, although not the best title.

PRECARIOUSNESS OF PLEASURE.

The being of pleasure, as things stand at present, is very precarious. Not to mention any other inconvenience, it lies terribly exposed to the incursions of pain; and when these two parties happen to meet, the enemy always gets the better.

PRESENCE OF A FRIEND.

The very presence of a friend seems to inspire with new vigour. It raises fancy and reinforces reason, and gives the productions of the mind better colour and proportion. Besides, there are many awakening heats and rencounters in discourse, which, like the collision of hard bodies, makes the soul strike fire and the imagination sparkle.

PRESENT ENJOYMENT.

He that exposes himself to a year's torment,

only for an hour's diversion, is certainly a weak person; for time is in motion: that which is future will be present, and then the pain will exceed the pleasure to a terrible overbalance.

PRIDE.

I. Pride has a very strong foundation in the mind: it is bottomed in self-love, which is the most intimate and inseparable companion in human nature.

II. If a man could bequeath his virtues by will, and settle his sense and learning and resolution upon his children, as certainly as he can his lands, a brave ancestor would be a mighty privilege.

III. Pride is so unsociable a vice, and does all things with so ill a grace, that there is no closing with it. A proud man will be sure to challenge more than belongs to him. You must expect him stiff in his conversation, fulsome in commending himself, and bitter in his reproofs.

PRIVATE REVENGE.

1. The tossing of injuries, and the bandying

revenge from one private hand to another, would quickly unhinge society, and make peace and friendship impracticable. For this reason particular grievances are referred to public consideration and the arbitrage of authority—to persons of character, of knowledge and of indifference; and private revenge is disallowed both in government and religion.

II. Private revenge would be dangerous to the peace of society; because, if men were their own judges, the punishment would be over-proportioned to the injury. Most people are apt to be favourable at home, and to overrate their own pretensions.

PRINCELY POWER.

Power, or jurisdiction, closely examined, is but a notional addition. A right to use the abilities, and govern the motion of others, draws no personal advantage. A prince cannot buy his subjects' brains, summon their understandings into his head, nor incorporate their force with his own. No prerogative, no arbitrary sway can reach thus far.

PRUDENCE.

Prudence is a necessary ingredient in all the virtues, without which they degenerate into folly and excess.

A PROVIDENT TONGUE.

A provident tongue is a most valuable treasure in man, and there is much grace in using it with discretion, and observing a medium.—HESIOD.

PUBLIC LIES.

Private right, as Plato argues, (De Repub. l. iii. p. 116, Edit. Francofurt,) ought to give way to public convenience and the decisions of authority; and upon this ground, he gives the chief magistrate the liberty of lying for the good of the commonwealth; but then he makes it a part of the prerogative royal, for he will not allow the subject this practice by any means.

PUBLIC VIRTUES PRIVATE VICES.

When a man seizes the strength of a com-

monwealth, makes himself absolute and arbitrary, plunders churches and sweeps away property like a torrent; if but a small part of this violence had been acted in a private station, he would have had a great many hard names; and been marked and punished to some purpose; but since he has quarried upon the whole, and mastered the men as well as the money, this lucky turns gives another complexion, and blanches and brightens every thing. He is gazed on as a happy mortal, served, envied and adored. Thus, you see, the greatest injustice, when power goes along with it, makes a magnificent figure; but if the people are underfurnished for their trade; if they will venture without strength, and bridle in their business, they must take what follows.

QUALITIES OF A FRIEND.

A "man that is fit to make a friend of, must have conduct to manage the engagement, and resolution to maintain it. He must use freedom without roughness, and must oblige without design. Cowardice will betray friendship, and covetousness will starve it. Folly will be nauseous; passion is apt to ruffle, and pride will fly out into contumely and neglect.

QUALITIES OF THE MIND.

Some people, when they grow good for nothing, charge their feelings upon their nature, and endeavour to fence off the infamy by laying the blame upon Providence. But these are only the excuses of strong appetites and weak principles, and belong to none but the lazy and the libertine; for probity is impracticable to no temper. There is no such fatality in the humours, no such unconquerable stubbornness in the blood, as these men pretend. Socrates had as restive a constitution as his neighbours, and yet reclaim it all by the strength of his philosophy.

QUALITY OF THE SOUL.

Although the genius depends in great measure upon the quality of the organs, and the crasis of the blood of spirits, yet possibly this difference does not make out all the distinction; for it is by no means certain that all souls are equal. Some may probably be made up of richer qualities than others. They may have stronger ingredients thrown into them, more force of courage, and more compass of thought. Their being

all equally immaterial and immortal does not prove equal in every other respect.

RATIONAL DELIGHTS.

Rational delights spring from noble speculations or generous actions; from enlargements of knowledge or instances of virtue; from something which argues worth and greatness and improvement.

READING.

I. A man may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. It is thought and digestion which makes books serviceable. and gives health and vigour to the mind.

II. The diversions of reading, though they are not always of the strongest kind, yet they generally leave a better effect than the grosser satisfactions of sense; for if they are well chosen, they neither dull the appetite nor strain the capacity. On the contrary, they refresh the inclinations and strengthen the powers and improve

under experiment. By reading, a man does, as it were, antedate his life, and makes himself contemporary with the ages past.

I. There are few things reason can discover with so much certainty and ease as its own insufficiency.

II. To arm ourselves with thinking, and to keep reason upon the guard, will render the mind too hard for a blow. Thus we shall disappoint the pleasure of malice and ill-nature. This is the way to break the force of an affront, and to make an injury fall upon us like hail upon tiles, rattle without mischief, and tumble into dust. Let us look out for the best construction, wish every body well, pity ignorance and despise ill-usage.

RECIPROcity OF FEELING IN FRIENDSHIP.

To improve friendship there must be a willingness to receive a kindness, as well as to do one. He who always refuses, taxes the preferer with indiscretion, and declares his assistance needless.

REFORMERS.

I can but think it a subject of laughter as well as of wonder, that you take upon yourself to play the censor, and set up for a reformer of mankind; for he that assumes a pretension of correcting others ought to be free from the imputations of the least propensity to vice himself.

PHALARIS TO CLEOSTRATUS.

REMORSE.

Remorse of conscience is like an old wound: a man is in no condition to fight under such circumstances. He is almost overset with the anguish. The pain abates his vigour, and takes up too much of his attention.

RETIREMENT.

I. When the juncture proves unfavourable it is prudent for a great man to draw in his figure, to furl the sails, and take himself a deck lower. Voluntary mortification looks better than enjoined penance. In such cases it is more ad-

visible to walk down stairs than to stand still and be thrown out at the window.

II. To retire for quiet and thinking is a commendable motive. When there is nothing but noise and pursuit in the open plains, it is good to make for the covert. "

III. Some people retire to conceal their defects. They are sufficiently acquainted with the lean temper of the generality; how forward the world is to spy out a fault, and publish a disadvantage; and therefore they are unwilling to have the imperfections of age or fortune gazed at and remarked. Too much light discovers the wrinkles, which makes them choose to sit out of the sun.

IV. Sometimes retirement is made a colour for licentiousness. Men withdraw, as Tiberius did to Capræ, to be more at leisure for their vices, to debauch without interruption, and to be somewhat covered from censure and observation.

REVENGE.

1. Revenge, when improved into habit and inclination, is the temper of a tyrant. It is a strong composition of pride and cruelty, impa'

tient of the least provocation, and unconcerned at the mischief of a return.

II. Private revenge is very dangerous to society. Were every man his own magistrate, and entrusted with the power of punishing, there would be strange confusion in a short time, and the world would be ruined by doing justice. If ignorance and ill-nature might condemn and execute at discretion; if spleen and pride might play without control, and resentment make a sally upon every pretence, the four winds might better be loosed upon us than all the passions of such a liberty.

REVENGEFULNESS.

Revengefulness sits like poison upon the stomach: it swells and convulses nature, and there is no good health to be expected till it is conquered and expelled.

REWARD OF ENVY.

Envy is of all others the most ungratifying and disconsolate passion. There is power for ambition, pleasure for luxury, and self even for co-

vetousness; but envy can get no reward but vexation. It is made up of impotence and malice; and where these two qualities are well compounded, there needs no other ingredients of misery.

RUPTURED FRIENDSHIP.

When friendly engagements prove unlucky, the best way is to draw off by degrees, and not to come to an open rupture. Let the acquaintance be decently buried, and the flame rather go out than be smothered. For, as Cato well observes, though in the phrase of a tailor, "Friendship ought not to be unripped, but unstitched."

SELF-CONCEIT.

Self-conceit, is a weighty quality, and will sometimes fetch down the scale, when there is nothing in it besides. It magnifies a fault beyond all proportion, and swells every omission into an outrage.

SELFISHNESS.

To be of a touchy, a peevish and a persecuting humour; to be quick in discovering a fault, and ready to spring out into revenge; to kindle and rage like gunpowder at the least spark, are signs that we are perfectly wrapt up in our own interests, and are overgrown with selfishness and conceit.

SELF-KNOWLEDGE.

Pleasure of what kind soever, is nothing but an agreement between the object and the faculty. This description, if well applied, will give us the true height of ourselves, and tell us what size we are of. If little things will please us, we may conclude we are none of the biggest people. Children are as well known by their diversions, as by their stature.

SELF-PRAISE.

A man's praises have very musical and charming accents in another's mouth; but very flat and untuneable in his own. —XENOPHON.

THE SENSES.

The lower your senses are kept, the better you may govern them. Appetite and reason are commonly like two buckets, when one is at the top, the other is at the bottom. Now, of the two, I had rather the reason-bucket should be uppermost.

SENSUAL PLEASURES.

The senses are some of them so mean, that they scarcely relish any thing but what they beg for.

SERVITUDE.

The pride of superiors, and the wanton exercises of power, make servitude much more troublesome than nature intended.

SEVERITY.

Severity is very consistent with the functions of goodness: folly must be checked, knavery corrected and violence disarmed.

SICKNESS.

To live only to nurse up decays, to feel pain, and to wait upon diseases, is somewhat troublesome; but to bear sickness with decency is a noble instance of fortitude. He that charges an enemy does not show himself more brave, than he that grappels handsomely with a disease. To do this without abject complaints, without rage and expostulation, is a glorious combat.

SKILL.

The victory of the head is more noble than that of the hand. Force is the advantage of a brute, but to conquer by skill is to conquer like a man.

SLANDER.

Slander is a secret propensity of mind, to think ill of all men, and afterwards to utter such sentiments in scandalous expressions.

THEOPHRASTUS.

PEARLS OF GREAT PRICE.

SLOVENLINESS.

Slovenliness is a lazy and beastly negligence of a man's own person, whereby he becomes so sordid as to be offensive to those about him.

THEOPHRASTUS.

A SMILE.

Of all the appearances of the human countenance, methinks a smile is the most extraordinary. It plays with a surprising agreeableness in the eye, breaks out with the brightest distinction, and sits like a glory upon the countenance. What sun is there within us, that shoots his rays with so sudden a vigour! to see the soul flash in the face at this rate, one would think, might convert an atheist. By the way, we may observe that smiles are much more becoming than frowns. This seems a natural encouragement to good humour; as much as to say, if people have a mind to be handsome, they must not be peevish and untoward.

SOLITUDE.

I. Solitude promises fair, and is a strong entertainment to a melancholy fancy. Like a great many other things, it is better in prospect than in possession. Like a summer's cloud in the evening, it looks soft and fine at a distance, and presents us with a great many pretty figures; but when you come close to the object, the colours are rubbed out, and the substance shrinks. Man was never designed to be perfectly detached, and live independently of his kind. He was not made great enough for that condition.

II. Solitude gives too much leisure for reflection, opens an unacceptable scene, and shows a man the poverty of his own nature. For let the outside look never so fair, it will by no means bear the test of a thorough inspection.

III. He who is pleased with solitude must either be a wild beast or a God.—ARISTOTLE.

THE SOUL.

Methinks, if it might be, I would gladly understand the formation of a soul, run it up to its *punctum saliens*, and see it beat the first con-

scious pulse. These thoughts! whence do they arise? what stuff are they made of? and what vigour is it that gives them such an instantaneous production? They are conceived in full maturity, and step into perfection at first. They scorn the gradation of bodies and the heavy successions of motion. They gain the race at a start, outstretch the speed of gunpowder, and distance light and lightning.

THE SPLEEN.

The spleen is oftentimes nothing but a nice and exceptuous temper, which takes check at every little disappointment. A tincture of conceit will make a man subject to this distemper. Those who overvalue their pretensions are apt, upon every little occasion, to think they are ill-used. A careless gesture, a word, or a look is enough to discontent them. In short, the spleen does a great deal of service in conversation; it makes ill-nature pass for health, dulness for gravity, and ignorance for reservedness.

SPLENDOUR AND MEANNESS IN APPAREL.

When Diogenes came to Olympia, and perceived some Rhodian youths dressed with much splendour and magnificence, with a smile of contempt he said, "This is all arrogance." Afterwards some Lacedemonians falling in his way, as mean and sordid in their dress, as the others were fine, "This," said he, "is also arrogance."—ÆLIAN.

STRENGTH OF THE ANCIENTS CONTRASTED
WITH MODERN KNOWLEDGE.

The ancients had strength enough, and materials enough to cast mortars and cannon; but they wanted skill to contrive these murderous engines, and therefore could not discharge rain at such a distance, nor batter with the modern terror and execution.

STRENGTH OF MIND. }

A great deal of anguish may be fenced off, by the force of the mind, by a strong sense of honour and shame, by a consciousness of innocence

and merit, and above all, by the comfortable expectations of another world.

POWER OF STRENGTH.

He that is strong enough, may do what he pleases : his arm is the measure of practice, as Henry the First's was of cloth.

STRONG DESIRES.

Strong desires are commonly attended with proportionable fears. To wish violently for things, unless we understood ourselves and them better, is like running in the dark ; a man may happen to jostle against a post.

SUCCESS.

He that would relish success to purpose, should keep his passions cool, and his expectations low ; and then, it is possible that his fortune might exceed his fancy ; for, an advantage always rises by surprise ; and is almost always doubled by being unlooked for.

SUPERFLUITIES.

He that will sacrifice his liberty to his palate, and convey over his person for superfluities, is a slave of his own making, and deserves to be used accordingly.

TEMPERANCE.

I. Beware of such meats as persuade a man, though he be not hungry, to eat them ; and those liquors that would prevail with a man, to drink them when he is not thirsty.—SOCRATES.

II. Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life, in the faces and decorum in the person ; it gives you the command of your head, secures your health, and preserves you in a condition for your business.

THEORY AND PRACTICE.

There seems to be much the same difference between a man of mere practice, and another of learning, as there is between an empiric and a

physician. The first may have a good receipt or two; and if diseases and patients were very scarce, and all alike, he might do tolerably well.

THOUGHT, OR THE MIND.

The operations of the mind are so peculiar, so foreign to all the appearances of nature, that it is hard to assign them a proper original. Without thinking, we can have no sense of being; and with it, we are—we cannot tell what: so that the same faculty seems to make us acquainted with, and strangers to ourselves.

THOUGHTS.

I. Thoughts take up no room. When they are right, they afford a portable pleasure, which one may travel with, without any trouble or incumbrance.

II. What time does it take to raise the notion of a mountain? or to think from England to Japan? A man may set both the poles together in his head without trouble, and clutch the whole globe at one intellectual grasp, if he pleases.

TIME.

Time is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface.—BACON.

TIMIDITY PRAISEWORTHY.

I confess that I am exceedingly timorous ; for I dare not do an ill thing.—XENOPHANES.

TREATMENT OF CHILDREN.

Children should be treated with great caution and reserve ; should see or hear nothing that may sully the fancy, or prove dangerous in the imitation ; nothing that may give a wrong turn to choice, and make them coarse and little in their manner. False steps and indiscretions in parents, are often of very ill consequence ; they mislead their children, or teach them to despise them. Thus authority becomes cheap, the relation is disarmed, and instruction grows insignificant ; and though things do not all work at present, they are lodged in the memory, and lie ready for judgment and reflection.

TRUE COURAGE.

True courage is the result of reasoning. A brave mind is always impregnable. Resolution is more in the head than in the veins, and a just sense of honour and of infamy, of duty and of religion, will carry us further than all the force of mechanism.

A TRUE FRIEND.

A true friend is distinguished in the crisis of hazard and necessity; when the gallantry of his aid may show the worth of his soul, and the loyalty of his heart.—ENNIVS.

TRUE RICHES.

The man that would be truly rich, must not increase his fortune, but retrench his desires.
—SENECA,

TRUTH.

Truth is the band of union, and the basis of human happiness. Without this virtue, there is no

reliance upon language, no confidence in friendship, no security in promises and oaths.

TYRANNY.

Power, unless managed with gentleness and discretion, does but make a man the more hated. No intervals of good humour, no starts of bounty will atone for tyranny and oppression.

VANITY.

Vanity is a strong temptation to lying; it makes people magnify their merit, over-flourish their family, and tell strange stories of their interest and acquaintance.

VINDICTIVENESS.

Since the concerns of property and person are well guarded by law, we ought to acquiesce in the provisions of government: to fly to supplemental satisfactions of our own, is not only a disregard of authority, but proceeds from a vindictive temper. Now vindictiveness is an uncredit-

able quality, and argues a little mind and a defect of generosity and good nature.

UNDAIDED YOUTH.

Youth, when it is launched without ballast, and has no compass to sail by, floats at a miserable rate, and is quickly bilged and under water. Young people, especially when unfortunately educated, and misled by flattery and ill-example, when they are taught to value the gentleman above the Christian, and are better instructed in their pedigree than their creed; when they are strongly solicited by desire, and have neither conscience nor poverty to restrain them, are generally in a dangerous condition. How soon are they lost in luxury and dissoluteness of manners! How often do they despise their parents, and outrage their own flesh and blood! How often do they pull their own fortune in pieces, run their constitution out of breath, and prove the infamy and infection of the age! Thus much for the danger and miscarriages of youth.

UNHAPPINESS.

Desire and despair, when they are both at the height, are some of the strongest ingredients of unhappiness.

UNIVERSAL APPLAUSE.

Universal applause is seldom less than two-thirds of a scandal.

USURY.

The usurer lives upon the labour of the industrious ; he eats his bread in the sweat of another man's brow.

WAR.

When countries are embroiled and in confusion there is no encouragement to industry and application, no leisure to copy after the best masters, and hand down the improvements of the age to posterity ; and thus the art and the artist expire together. Thus the politeness of the Roman empire sunk under the arms of the Goths and Van-

lals, and was buried in the rubbish of their towns. Thus, architecture and painting, sense and language, dwindled to a lamentable decay, in the ~~western~~ world for several centuries.

WEAKNESS.

It is weakness, not will, that makes people suffer. They are not strong enough to dismiss that which they do not like ; or to seize that which they do. It is weakness that blasts their wishes, leaves them in despair, and makes them fear and feel their aversion. It is weakness more than malice that makes them cruel. They are afraid of revenge, and reprisals, and therefore they strike home when they have the advantage. They will not let an enemy rise for fear he should grow too strong and turn upon them : thus, the most timorous are generally observed to be the most savage.

WEALTH.

Wealth is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants and choke the grain.

Wit, as it implies a certain uncommon reach and vivacity of thought, is an excellent talent, very fit to be employed in the search of truth, and very capable of assisting to discern and embrace it.—BISHOP BURNET.

WORKS OF GOD.

Should a man live under-ground, and there converse with works of art and mechanism, and should afterwards be brought into the open day, and see the several glories of heaven and earth, he would immediately pronounce them to be the works of such a being as we define God to be.

ARISTOTLE.

YOUTH.

I. The stage of life, unless under the direction of good principles, is very dangerous to pass through. The passions of young people ride them at full speed; they want both experience to guide, and temper to hold them in. So that neither bogs nor precipices can stop them;

for when they move fastest they see least. Like a ship without a pilot, they are apt to be upset with the violence of desire. They play their appetite at large, and chop at every thing that comes in their way. They are as prodigal of their person and their pocket, as if their senses could not wear out, nor the fund of life and future ever decay.

II. None run against a post so often as the blind without a guide. Youth, without question, is subject to great rashness and precipitancy. This age is governed more by appetite than reason, consults the heart rather than the head, and moves strongly by mechanism and machinery.

THE END.

